

A ^{10 W i}
P A R A L L E L
OF THE
Doctrine of the PAGANS,
WITH THE ¹⁰
Doctrine of the JESUITS;
And that of the
Constitution UNIGENITUS

ISSUED BY
Pope C L E M E N T XI.

Divided into several Chapters and Sections, shewing the contrary Sentiments of the PAGANS and JESUITS,

CONCERNING,

- | | |
|--|--|
| I. The Knowledge and Love of God and Justice. | VIII. Publick Shews, loose Conversation, obscene Tracts, lascivious Looks and Behaviour. |
| II. The Worship due to God, and the Love due to our Neighbour. | IX. Sins of the Marriage Bed. |
| III. Sins of Ignorance, and wilful or premeditated Sins. | X. Pimps and Procurers. |
| IV. Precipitant Absolutions. | XI. Luxury and Vanity of Women. |
| V. The servile Fear of God. | XII. Gluttony and Drunkenness. |
| VI. Vain Swearing. | XIII. The Murder of Kings, &c. |
| VII. Concupiscence, and the sensual Pleasures. | |

I will discover thy Skirts upon thy Face, and I will shew the Nations thy Nakedness, and the Kingdoms thy Shame. And I will cast abominable Filth upon thee, and make thee vile, and will set thee as a gazing Stock. Nahum iii. 5, 6.

Translated from the Original printed in France. To which are added, Copies of the said Constitution, and of the 101 Propositions of Father Quesnel thereby condemned.

LONDON, Printed for J. PEMBERTON at the Buck and Sun in Fleetstreet. 1726.

2 A A 6

12

P A R A L L E L

Doctrine of the I. A. G. A. M.

Doctrine of the I. A. G. A. M.

Continuation of the I. A. G. A. M.

Pope's Doctrine of the I. A. G. A. M.



2. H.

Daily Courant, September 10. 1726.

*Arrêt of the Court of Parliament of Paris,
of the 29th of August, 1726.*

Extract of the Registers of the Parliament.

This Day the King's Council entred the Court,
and M. Peter Gilbert de Voisins, the King's
Advocate, speaking for the rest, said,

Messieurs,

WE are bound in Duty to lay before the Court
a printed Piece, a Copy whereof we have
got, which bears all the Characters of a most scan-
dalous Libel.

It is entitled, *A Parallel of the Doctrine of the
Pagans with that of the Jesuits, and of the Constitu-
tion of Pope Clement XI. which begins with these
Words, Unigenitus Dei Filius*: And this Title, in-
jurious in it self, is accompanied with a Passage out
of the Holy Writ, the unjustifiable Misapplication
whereof, shews the highest Pitch of Animosity.

The same Spirit runs thro' the whole Work;
for wherever the Author opposes the Moral of the
Pagans to that of the most remiss Casuist, and picks
out of the Writings of the latter all that a pern-
icious Subtlety could suggest most opposite to the
Purity of the Christian Moral, 'tis not so much
with an Intent to confute the same, as to injure a
whole Religious Society, and especially to declaim
against the Constitution *Unigenitus*.

Transported by the Passion which blinds him,
every thing that confutes beforehand his Invectives
and Calumnies against that Bull, irritates him the
more. Nothing is safe from the Strokes of his en-
venom'd

venom'd Pen ; neither the Memory of the late Pope *Clement XI.* Author of the Constitution, nor the Bishops who accepted it, nor even the good Intention of those who zealously endeavour'd to procure Peace to the Church.

His Indiscretion carries him even to renew the Remembrance of such Opinions as ought to be condemned to an eternal Oblivion, the Enormity whereof has filled our Forefathers with Horror, and which they have stifled as Monsters ; all which he does as it were to shew, that there are still some who dare assert them, or that it is to be feared the same may be revived before your Eyes, and go unpunished.

Such a bold and unwarrantable Writing cannot but raise your Indignation ; and we think it useless to say more of it, in order to justify the Severity of our Conclusions, which we leave to the Consideration of the Court.

The King's Council being withdrawn, the above-mentioned Libel shewn, and the Matter taken into Consideration, the Court ordained, that the said Libel be torn in pieces and burnt by the common Hangman in the Court of the Palace, at the Foot of the great Stair-case : Forbidding moreover all Printers, Booksellers, Hawkers, and others, to print, sell, or otherwise distribute the same ; and enjoining all those who have any Copies thereof, to bring them forthwith to the Chamber of the Roll, in order to be suppressed, &c. Which Sentence was accordingly executed on *Thursday* the 26th of *August*, 1726.





T O T H E

Right Reverend Father in God,

BENJAMIN,

Lord Bishop of

S A R U M.

May it please your Lordship,



Do my self the Honour to attend your Lordship with the Copy, if I may so call it, of an Original Painting in two Parts, which, with your Lordship's Indulgence, I will
A venture

ii DEDICATION.

venture to compare to a *Night piece* and a *Storm*. In the former, are represented the beautiful Rays of Light which glimmer'd in the dark Ages of rude uncultivated Nature: In the latter, some of the *blackest Clouds* that have appear'd in the Christian Horizon since the Revelation of the *Glorious Light* of the Gospel; attended with the fatal *Shipwreck* that many drunken Pilots of Believers have made of the *Faith in Christ*.--- 'Tis in other words, my LORD, a Translation of a Treatise writ by a Foreign Divine, to shew the *different*, the *contrary* Lessons taught by the PAGANS and JESUITS, concerning the Knowledge, Love, and Fear of the DIVINE BEING, as well as the Practice of Moral *Virtue* and *Vice*.

The

DEDICATION. iii

The Original, was no sooner printed in a neighbouring Kingdom, than it was suppress'd, and even smother'd by the *Flames of Authority*; but after having been brought over to *England* with great Hazard and Difficulty, was directed to be translated into *English*.

This Translation, my LORD, I have most humbly presum'd to dedicate to your Lordship, and to submit to your favourable Construction, not doubting but the Reverend Author, who seems to have had TRUTH always in View, and to have pursued it with equal Courage and Candour, and who must on this Account be the more acceptable to your LORDSHIP, wou'd have made the same Choice if he had writ it within the

iv DEDICATION.

English Pale. But unhappy for him, he has follow'd so close at the Heels of Truth, that he has disgusted an imperious implacable *Order* of Men abroad, who, finding him destitute of such a PATRON as your LORDSHIP, have taken a summary Method to convince him, to his dear Experience, that THEIR *Sovereign's* KINGDOM IS OF THIS WORLD.

I perswade my self however, that it will be no small Comfort to him to find his Work inscrib'd to your Lordship, whose Constancy and Success in Defence of the TRUTH, has made YOUR NAME dear to all Pious Christians wheresoever dispers'd; and whose candid Reception of it in what Language soever it comes, encourages me to hope also that you will please to honour this Translation with your Countenance.

DEDICATION. V

I intreat your Lordship's Pardon for
this bold Intrusion; and take Leave
to subscribe,

My LORD,

Your Lordship's most devoted,

most obedient and,

most humble Servant,

Stephen Whatley.

THE

DEBILITATION

I have your friendship's letter for
this bold intention, and take leave
to subscribe

M. F. O. M. D.

The friendship's most devoted

and obedient

most humble servant

Stephen Whaley

THE

T H E
P R E F A C E,

By way of an Epistolatory Address
from the Author, to the Reverend
Fathers the *J E S U I T S*.

YOU already perceive, my Fathers,
what is the Drift of this Treatise,
by the Title of it. 'Tis only to com-
pare the moral Precepts of the Pagans with
the Doctrine of your Society, of which the
Bull is a Vindication. Nothing in Nature
can be fairer than such an Undertaking, and
yet, perhaps, nothing will seem to you more
hateful and more intolerable.

For as no body so well knows your un-
common Merit; and since you have stil'd
your selves, 'A Society, not of Men, but
' of Angels, and the Spirits of Eagles, the
' Lights of Mankind, the Præceptors of
' all the World, the Reformers of Manners,
' who have banish'd Vice, and made Virtue
' to flourish (a). Good God! you'll say,

(a) Such is the Character the Jesuits of Flanders give of
their Society, in their Book intitl'd, *Image du premier siècle de
la Societæ de Jesus*. See Pages 410, 406, 27, 53, 401, 30, 36, 622.

shall such Men be compar'd with Philosophers, Orators, and Poets ! ' What, shall WE, who are a Company of Phoenixes, Men eminent both for Learning and Wisdom ; new Sampsons ; shall WE who are the guardian Angels and Protectors of the Church ; WE generous Lions, who came into the World arm'd with Head-pieces, whose youngest Novices are worth Men of a hundred Years old, and whose Brothers are more than Philosophers. Shall WE, in short, who are that Lace of Gold, Blue, Silk, Purple and Scarlet, which the Scripture calls the Breastplate of Judgment, and who are worn upon the Breast of the High-Priest of the Jews ; shall we be parallel'd with the profane Vulgar !'

Don't exclaim so loud, my Fathers, moderate your Complaints. You see already that I don't conceal your Titles : I neither alter nor diminish them. I shall punctually exhibit the rest of 'em in due Time and Place, and will take care to omit none ; for the most zealous of all your Panegyrists, let him be who he will, cannot be more impatient than I am to set you forth in your true Colours and Magnitude.

'Tis true, and I cannot help confessing to you, that notwithstanding the high Opinion you entertain of your selves, I tremble for you not a little. I very much fear, that when the Publick has read your Doctrine, they

The PREFACE. ix

they will think your whole Society falls somewhat short of what they are in your Esteem, viz. 'A Company of Angels (b), foretold by Isaiah in these Words (c), Go forth, ye swift Messengers.' I fear the World will allow you but a scanty Portion of that pompous Character given you by Escobar; and that they will not so readily believe as that honest Father, that you are the True Doctors of the Church, that your Maxims are as 'so many Revelations, proceeding out of the Mouth of the Lamb (d), and given to the chief Authors of your Society as his chosen Scribes.' I fear also, that when the Reader comes to see the difference betwixt the Pagans Morality and yours, betwixt the Bull which canonizes your Errors, and Reason which condemns them, I fear that they will then call to mind all your pompous Titles, and say to you with Cicero, 'That (e) it is a very ugly thing for a Man to talk much of himself; especially with Thraso that vainglorious Hector, to brag of things that are false, and to make Sport for the Company.'

(b) Ibid. p. 401.

(c) Isaiah xviii. 2.

(d) Ego solummodo memoro refectionem factum ab agno suis Autoribus Jesuitis. Escob. in idea operis in fine.

(e) Deforme etiam est de seipso prædicare, falsa præsertim, & cum irrisione audientium imitari militem gloriosum. Cicer. de Offic. L. 1. c. 38.

But,

But, my Fathers, I would not have you think, that while I undertake to scatter your Darkneſs by the Light of the Pagans, I make Saints of Men whom the divine Providence only rais'd up to enlighten the Mind. Thoſe Sages whom I ſhall bring into the Field againſt you, left Mankind with the ſame deprav'd Appetites that they found it; nay, while they ſet about the Reformation of others, they did not reform themſelves. Alas! how was it poſſible for them to be truly Wiſe, Juſt, and Virtuous? The Croſs of Jeſus Chriſt, the only Source of true Wiſdom, Juſtice, and Virtue, was unknown to many of 'em, and ridicul'd by others of 'em who had heard it mention'd.

Why then, you'll ſay, ſhould WE be attack'd, WE who compoſe the Society of JESUS, out of the Books of Men who were without a Saviour, and without Faith in the World? For two Reaſons, my Fathers: Firſt, becauſe thoſe Men, as great Reprobates as they were, thought better and ſpoke better than you; and tho they did not praſtiſe Truth from a Love of it, they taught it, however, with as much Power, Plainneſs, and Extent, as you do Error and Impiety. The ſecond Reaſon is, becauſe I thought it would be doing you too much honour, to combat you with the Sacred Text, and the Writings of the Fathers, and that a Victory gain'd with ſuch Wea-

pons

The PREFACE. xi

‘*pons, would have nothing glorious in it (f).’*
 —For where would be the Proportion between the Peters, Pauls, Basils, Gregories, Ambroses and Augustins, on the one hand, and the Escobars, Sanchezs, Tambourins, Baunis, Molinas, Sfondrates, Francolins, and the rest of your Casuits on the other hand. And indeed, take ye all together, both Ancient and Moderns, tho fortify’d with the Constitution into the Bargain, are you able to stand against, I do not say the least Catholick who can give a good Account of his Faith, but the meanest Pagan whose Mind was enlightned with Reason and good Sense?

I know that tho you have been thrown upon your Backs for a long time by the most formidable Authorities, you still lift up your Heads; ‘I know that you sing
 ‘*Victoria, tho you carry about your Necks,*
 ‘*as it were, the Picture of your Overthrow*
 ‘*and your Shipwreck in the Faith (g).* I see,
 ‘*in short, that you rally again, because (h)*
 ‘*the only Safety of the Vanquish’d is in*
 ‘*despair of Safety.’ But must the Canons*
of the Church incessantly rattle over our
Heads for this? Once again, I say, ’tis doing both you and the Constitution too much honour.

(f) —Nec habet victoria laudem. *Virg. Æn. L. ii.*

(g) —Cantas cum fracta te in trabe pictum
 Ex humero portes ————— *Perf. Sat. i.*

(h) —In media arma ruamus,
 Una salus victis nullam sperare salutem.
Virg. Æneid, L. ii.

Moses,

Moses, in order to bend the stubborn Heart of Pharaoh, and to humble his proud Spirit, employ'd neither Arms nor Soldiers. (i) A swarm of Flies was sufficient to mortify the swelling Pride of that haughty Monarch; and the Hearts of himself and his whole Court relented, as soon as those vile Insects appear'd.

Was not Gideon victorious over the Midianites, with the Sound of a few Trumpets, the Noise of a few broken Vessels, and the dim Light of a small number of Lamps (k)? And was not Goliath, that scornful Enemy of the Israelites, thrown upon his Face by a little round smooth Stone, which David slung at his Forehead (l)?

After the Example of these Men of God, tho, compar'd to them, I am but a Shrimp, I come to you—ye Thunderbolts of War (m), one of whom, if your Words may be taken, will do as much Execution as a whole Army. But I come to you in the Name of the God of Israel, whom you at this Day defy (n): I come in the Name of that God, not to give him Assistance, for what am I to defend him, or you to attack him? But I come to clothe you with

(i) Exod. viii. 24, 25.

(k) Judges vii. 20.

(l) Limpidissimos lapides, 1 Sam. xvii. 40, 49.

(m) Picture of the first Century, p. 410.

(n) 1 Sam. xvii. 45.

The PREFACE. xiii

the greatest Shame and Confusion that you were ever cover'd with yet. And I advance not with the Books of the Prophets, Apostles, Fathers, and Doctors of the Church, but with the Text of the Poets, Orators, and Philosophers of Pagan Antiquity, to confound your Morals and your Doctrine, together with the Bull Unigenitus, which is your Masterpiece.

'Tis a bold Undertaking, and you will think it rash. What, say you, will a single Man, with a few Pagans, pretend to cope with a Company so formidable and so numerous! Yet, my Fathers, you are not the only Persons that I shall attack in this Treatise. Certain Politicians, who, like Micah (o), worship the Idol because they have given it the Name of the Propitiatory, will be therein confounded as well as you. I shall also take the Liberty to speak sometimes of Pope Clement XI. of Cardinal Sfondrates, and also of my Lords of Bissy and Languet, who are your good Friends. But I hope to give both You and Them Satisfaction. I shall quote their Writings with the same Exactness as yours, and shall treat their Persons and their sacred Dignity with all proper Respect. If after this they complain, and blush, like you, to see some of their Errors expos'd, let them blame themselves and not me; otherwise the Pub-

(o) Judges xvii. 4, 5.

lick will tell them, that all their Complaints and Reproaches will not mislead their Judgment (p), and that they deceive themselves.

• O Lord, thou knowest that I trust not
• in my Bow, and that my only Hope is in
• Thee (q): Help me therefore thou who
• art my God (r), for 'tis in thy Name only
• that I go against this Multitude?

(p) ——— Cui verba ? quid istas
Succinis ambages tibi luditur ? ——— *Perf. Sat. iii.*

(q) *Psal. xlv. 6.* (r) *2 Chron. xiv. II.*

The

The P R E F A C E. xv

The Author's Note concerning the Jesuits, he has quoted in this Book.

SOME Persons who read these Sheets before they were printed, were desirous that it might every where be observ'd, that the modern Jesuits are the true Disciples of those who have gone before them; and therefore they were for having the one distinguish'd from the other at every Quotation by the Words *Antient* and *Modern*. We thought that such a Nicety as that wou'd not only be too scrupulous, but tiresome to the Reader; the rather, because we do it very often, and have always taken care to set down in the Margin the Years in which the modern Jesuits have renew'd the Errors of their Predecessors. But tho we had not taken these Precautions, the Publick are not Strangers to the Names of the antient Jesuits; and when they heard the Names of new ones, they wou'd have said of their own accord, These are modern Jesuits.

To this some will object, that the modern Jesuits, whose Passages you quote, are much more numerous than the antient Jesuits; but tho this were true, and tho they were a Legion, as they appear to be in the new Hexaples, yet every body knows that the Society of to Day resembles that of Yesterday;

xvi The P R E F A C E.

terday ; and all the World has been convinc'd by the last Declaration of our best Universities, by the Mandates and late Instructions of our most illustrious Prelates (a), that the Jesuits of our Days have *fill'd up the measure of the Iniquities of their Forefathers*. In fine, if any Doubt remains with Persons in this matter, the Constitution cannot but clear it ; since the Jesuits made that Constitution for no other end but to condemn the Truth, and to support the loose Discipline of their Casuists, and the Errors of their *Molina*.

(a) *The Bishops of Bayeux, Montpellier, Rhodes and Auxerre.*

A
P A R A L L E L
OF THE
D O C T R I N E
OF THE
P A G A N S, &c.

CHAPTER the FIRST.

*Of the Knowledge of God, and of
Justice.*

HOW pleasant is it to look into those dark Ages, when Licentiousness seem'd to take the Place of Law; how entertaining, and even how edifying is the Reflection, to see Men risen above the common Prejudices, and piercing thro' the Clouds of Flesh and Blood, in order to come at the Throne of Reason, to search for the Duties and Obligations of Mankind! ' Learn, ye Mor-
B ' tals,

'tals, (a) learn betimes, to know your selves,
'and to reason about things. Learn what Man
'is, what he is born for, what Order he ought
'to observe in all things.—Study to know what
'the Divinity would have you to be here below,
'and the Rank you ought to keep in.'

Would not one think this the Language of some
Christian Preacher? yet 'tis no other than the Hea-
then Poet *Persius*; who, notwithstanding his be-
ing a Pagan, was very sensible that Man was not
born to live like Beasts, but on the contrary, to
find out Truth, and conform his Conduct to it.
Cicero tells us this, more than once, in his admi-
rable Treatise *De Officiis*; 'There is nothing, *says*
'*he*, (b) which has so much affinity with the
'Soul of Man, as the Disquisition of Truth. To
'learn, and to meditate, (*says he, in another Place*)
'is the Nourishment of the Mind—(c). And
'tis for this Reason we have all such a Thirst af-
'ter Knowledge (d). 'Tis an Inclination, (*says*
'*he again*) which Nature it self has implanted in
'us, (e) to such a degree, that we are no sooner
'at liberty from the common Cares and Business
'of Life, but our Heads are presently at work

(a) *Discite vos miseri, & causas cognoscite rerum;
Quid sumus, & quidnam victuri gignimur; ordo
Quis datus.*————

—————*Quem te Deus esse
Jussit, & humanâ quâ parte locatus es in re
Disce.*

Pers. Sat. III.

(b) *Primus ille, qui in veri cognitione consistit, maximè na-
turam attingit humanam. Cicero de Offic. Lib. I. c. 6.*

(c) *Hominis autem mens discendo alitur, & cogitando.
Ibid. c. 30.*

(d) *Omnes enim trahimur & ducimur ad cognitionis & sci-
entiae cupiditatem. Ibid. c. 6.*

(e) *In primisque hominis est propria veri inquisitio, atque
investigatio. Itaque cum sumus necessariis negotiis curisque va-
cui, tum avemus aliquid videre, ac discere. Ibid. c. 4.*

' upon

‘ upon something to be either seen, heard, or
 ‘ learnt—because every Man values himself upon
 ‘ being wiser than his Neighbour : while, on the
 ‘ contrary, (f) we think nothing so miserable and
 ‘ scandalous as to be in Ignorance, or in Error ; to
 ‘ be mistaken, or impos’d upon.’— And from
 all these Sentiments, engrav’d on the Heart of Man,
Cicero draws this curious Inference : ‘ That no-
 ‘ thing is so congruous to the Nature of Man, as
 ‘ the Knowledge of Truth in its naked Simplicity,
 ‘ and perfect Purity (g).

Plato, who liv’d before both *Perfius* and *Cicero*,
 had the same Sentiments: and nothing can be more
 magnificent, than what he says of the Duties of
 Man, and the Knowledge of real Good : ‘ We
 ‘ must, says he, (h) use all our Endeavours, to
 ‘ attain as far as we are capable to a Resemblance
 ‘ of God,’ (as it is expressly commanded in the
 Gospel, *Be ye perfect, even as your heavenly Fa-
 ther is perfect.*) ‘ Now, continues the Pagan, that
 ‘ which forms our Resemblance to that divine Mo-
 ‘ del, is Holiness, Justice, and Prudence.—And
 ‘ ’tis in the Knowledge of these three things, that
 ‘ true Virtue and real Wisdom consist ; as, on
 ‘ the contrary, not to know them, is manifest Ig-
 ‘ norance and Depravity.

Who then can help admiring at Pagans so en-
 lighten’d as these were ; who so well knew what
 Man is design’d for, and the Advantages of his

(f) —in quâ (*scientia*) excellere pulchrum putamus ;
 labi autem, errare, nescire, & decipi, & malum & turpe duci-
 mus. *Cicero de Offic. Lib. III. c. 6.*

(g) Ex quo intelligitur, quod verum simplex, sincerumque sit ;
 id esse naturæ hominis apûssimum. *Ibid. c. 4.*

(h) Quare conandum est ut Deo similes pro viribus efficiamur.
 Deo similes efficit cum prudentia, justitia, simul & sancti-
 tas—horum sane cognitio vera virtus & sapientia : ignoratio
 contra inscitia & improbitas manifesta. *Plat. Theat. p. 118.*

Nature? For is it possible to give a more convincing Demonstration that we are made to know Truth, and that Ignorance not only degrades us, but also renders us Criminals?

Yet, if we may believe Father *Filliucius*, a JESUIT, Professor, and Casuist in the *Roman College*, and the Pope's Penitentiary, a Man is not oblig'd to take any Pains to attain to the Knowledge of his Duties and Obligations. 'It *seldom* or NEVER happens, *says he*, (i) that a Man is oblig'd to prepare himself for Grace, in order to get out of his Ignorance.'

What Jargon is this, compar'd with the Language of *Persius*? 'Learn, ye Mortals, learn betimes to know your selves; Learn what is Man, What he is born for.'—*Plato* would have us endeavour all we can to approach as near as possible to the Justice and Holiness of God; and here's a Priest, who calls himself one of the *Society of Jesus*, excuses us from taking the least Thought or Trouble, to know wherein Justice or Holiness consist.

But undoubtedly it will be said, Whence comes it that *Filliucius* makes this Declaration in favour of Ignorance? Father *Pilton*, a modern Jesuit, is going to tell us the Reason, viz. 'That there can be no Sin, where there is no Knowledge of the Deity (k).' So that, according to this fine Principle, there is no greater Happiness than to be in a profound Ignorance of the Being of God. For, the Privilege of not sinning, do whatever we will, being annex'd to that happy Ignorance, who doubts but 'tis preferable to the most perfect Knowledge

(i) *Raro aut nunquam tenetur homo se præparare ad gratiam ut tollat ignorantiam. Filliuc. Quæst. Mor. Tom. ii. l. 21. c. 10. p. 44. col. 1. n. 372.*

(k) *Non dari potest peccatum sine aliqua Dei notitia. Pilton said this in a Thesis which he maintain'd at Liege the 19th of Febr. 1687. Conclus. xix.*

of God and Truth, that a Man can possibly have in this World ; because such Knowledge does not procure that entire Impeccability, the holiest and wisest of Men being not without Sin? 1 *John* i. 8.

This Consequence strikes one with Horror, and is repugnant, as *Cicero* so justly observes, ‘ to the Nature of Man ; who is made to know Truth in its utmost Simplicity and Purity ; and who, when he is ignorant of it, is, according to *Plato*, in a manifest State of Depravity.’ Yet this Consequence, horrid as it is, did not put Cardinal *Sfondrate* to the Expence of one Blush : He own’d it, and press’d this Doctrine more barefacedly than his Master *Molina*. ‘ Not to know that there is a God, says he, (1) must be esteem’d a great Benefit and Favour. For Sin being essentially an Affront to the Divine Being, by offending him ; take away this Knowledge of God, and it necessarily follows, that there is no Affront, no Sin committed, and no Eternal Punishment to be fear’d.’ So that, according to this Cardinal, ’tis more for a Man’s advantage to be ignorant of his God, than to know him : Tho *Jesus Christ* says, *John* xvii. 3. that *to know God is Life eternal*.

Who would ever have thought, that one who was both a Priest and a Cardinal, cou’d have had the Front to advance so impious an Assertion ? But what is much more deplorable, is, that the very Book wherein he has this blasphemous Doctrine, was printed at *Rome*, by the Direction of Cardinal *Albani*, afterwards Pope *Clement XI*. And this Pope not only made it publick, but even defended

(1) Deum ignorare——id quoque magna beneficii & gratiæ pars fuit : cum enim peccatum sit essentialiter offensio & injuria Dei, sublata Dei cognitione, necessario sequitur nec injuriam, nec peccatum, nec æternam penam esse. *Sfondr. Not. præd. dis. sol. Pars i. § 2. p. 152.*

it against the most eminent Prelates of the Church, who justly demanded the Suppression of it.

After this, no wonder to find that same Pope declaring himself so great an Advocate for Ignorance: being of the same Opinion as *Sfondrates* and *Molina*, that 'tis a great Benefit, and a mighty Favour of Heaven, to have no Notion of a God, cou'd he bear that Men should be taught to know him by reading of good Books? Surely, no. Therefore he taxes Father *Quesnel* with being a *False Prophet*, a *Liar*, * and a *Seducer*; because he had taught, ' That it was profitable and necessary to study, and ' to know the Spirit, the Piety, and the Mysteries ' of the Scripture (*m*). That every body should ' read that divine Book (*n*). That it was the Milk ' of a Christian; and that it was dangerous to offer to keep it from him (*o*). That to force this ' holy Book out of his Hands, was to shut the ' Mouth of Jesus Christ (*p*). That to forbid him ' the reading of it, was to forbid the use of Light ' to Children of the Light (*q*). And lastly, that ' Women, as well as Men, had a Right to read ' these holy Books (*r*).

But here I would put a fair Question: Is it right to call a Man who teaches such Doctrine a *Seducer*, a *False Prophet*, and a *Liar*; and shall the Man who condemns it be reckon'd a True Prophet, a Catholick Doctor, and one who speaks Truth? But we leave the Reader to decide this Question, and shall content our selves with making a Comparison between the Conduct of *Clement XI* to the Faithful, of whom he was call'd the *Father*, and the Carriage of *Cicero* to his Son.

* See the Preamble to the Pope's Constitution *Unigenitus*.

(*m*) *Quesnel's* Propositions, 79. (*n*) Prop. 80. (*o*) Prop. 82. (*p*) Prop. 84. (*q*) Prop. 85. (*r*) Prop. 83.

This Pagan being convinc'd that Ignorance was the Source of all Crimes, and of all Acts of Injustice, composes three Books of the Duties of Man; which carry in them a System of Morality so compleat, and so pure, that one should be almost tempted to think he had drawn it out of the Gospel, if the Evangelists had written before his Time. He composes this Treatise, I say, for the Instruction of his Son, viz. to teach him, on the one hand, to beware of the erroneous Doctrine of the *Epicureans*, which he confutes with a marvellous Spirit; and, on the other hand, to instruct him to live according to the Rules of *Honesty and Virtue* (f). For, tho he had trusted his Education with the most excellent Philosopher of that Age (t), yet he did not think himself excus'd from taking care of it: and this is what he tells him with all the Affection of a Father. 'Tho I am satisfy'd that dear *Cratippus* daily inculcates to you all the necessary Precepts, and that you take in every thing that comes from that Philosopher, the most eminent of this Age; yet I think it not amiss that you should have a few Rules from me: being perswaded that it will be for your advantage to have such Instruction founded in your Ears from all Parts; and that, if possible, you should hear nothing else (u).'

Certainly, such a Father as he, would never have taken a Book out of the Hands of his Son, which had been compos'd by the Gods for the Instruction of Mankind, and forming their Manners. Yet we find this done by a Pope, who calls him-

(f) *Constanter honesteque vivendi. Cic. L. iii. c. 2.*

(t) *Cratippus, the Peripatetick Philosopher.*

(u) *Quamquam à Cratippo nostro, principe hujus memorie philosophorum, hoc te assidue audire atque accipere confido; tamen conducere arbitror, talibus aures tuas vocibus undique circumsonare, nec eas si fieri possit, quidquam aliud audire. Id. c. 2.*

self the *Father of the Faithful*. God himself has been pleased to instruct us ; and has recommended Books to us dictated by his Spirit : We read, and delight in them. But, at a time when we thought there was the least danger of losing them, a Hand, which is call'd *Fatherly*, comes and takes them from us. We cry aloud against this Violence ; and demand, How we and our Children shall know our God, at least in a profitable and saving way ? But instead of restoring us these Sacred Books, they are still lock'd up ; and, to make us amends, Doctors and Writings are left us, which teach us to look upon it as a signal Favour and Benefit, even not to know God. And lastly, to insult our Misery, a Bishop comes and tells us in cold Blood, and upon several Occasions, that *he cannot imagine what there is in the Constitution* to alarm us : This is M. *Languet* Bishop of *Soissons*, in his first *Advertisement*. But we return now to our Doctors, who are such Advocates for Ignorance.

'Tis true, and we must do them the Justice to own, that they have taken care to tell us how, or in what Sense, the Ignorance of a God is the Grace and pure Gift of Heaven. This, say they, is accompany'd with a happy Disability of sinning : Nay, the Fathers *Preston* and *Sabran*, both Jesuits, say, That supposing there be no Notion of a Deity, it will be impossible to sin (x). But how comes it to be impossible ? Hear two other Jesuits, the Fathers *Blondel* and *Eberfon*, who say, That *there can be no Sin, without some Notion of God* (y). And this is so true, that the Jesuit *Roderick* of *Arriaga*, one

(x) *Facta igitur hypothesis, quod Deus sub nullo conceptu cognoscatur, impossibile erit peccare. In a Thesis maintain'd at Liege, in Octob. 1681. Conclus. xi.*

(y) *Requiritur ad peccatum aliqua notitia Dei. In a Thesis maintain'd at Liege, the 11th of May 1682. Conclus. xx.*

of the greatest of Authors, says, ' That a Man, who is in this State of Ignorance, shall not sin mortally, tho he commit Murder, and tho he thinks (*mark this*) at the same time, that he does ' Ill (z). ' So that if a Man kill another, if he kill his Father, his Mother, his Brothers, his Sisters, his Master, his King, tho his Conscience tells him he does a wicked Action, he will not sin, provided he has the Happiness of being ignorant that there is a God. Who can have patience to hear such Doctrine, and not cry out against the Blasphemy and Impiety of it? This we did. But *Clement XI.* instead of giving ear to Complaints so just, has sent us a Bull which favours and supports those detestable Doctrines: and, because we cou'd not resolve to receive this Bull, the Pope declared us * entirely separate from his Charity, and from that of the Holy Roman Church: In a word, he has excommunicated us.

Let none imagine that the Jesuits disown the impious Doctrine of their Father *Arriaga*; on the contrary, he is a Man of whom they give a pompous Character. ' He has deserv'd, say they, ' in the *Bibliothèque* of their Writers, (a) on account ' of the Delicacy of his Wit, the Excellency of ' his Doctrine, and his laudable Virtues, to be ' plac'd among the chief Luminaries of the Society.'

(z) Ergo talis homo ignorans Deum non peccabit mortaliter etiamsi alium occidet, & putet se malefacere. In his *Theological Courses*, Vol. i. Tract. of the Unity of God and the Trinity, Disp. 2. Sect. 3, p. 31.

* See the Letters which begin with the Words *Pastoralis Officii*.

(a) Vir omnium judicio ob subtilitatem ingenii, Doctrinæ præstantiam, & Virtutis commendationem, inter prima Societatis lumina merito collocandus, p. 729.

But

But by the way, If one of the brightest *Luminaries* of those Fathers is but *Darkness*, how * *thick must be the Darkness of the whole Society?* Yet, 'tis to this very Society that *Clement XI.* refers us by his Constitution, because he only authorises the Doctrine which those Fathers have had the rashness to teach.

But, to confound both the Constitution and its Author, with all the Jesuits and the other Advocates for Ignorance, there needs nothing more than to set down what *Cicero* says in his Treatise of Laws. He as much exalts human Nature, as all those ignorant Doctors have debased it; and especially as to what concerns the Knowledge of God, which is one of the Advantages that distinguishes us from other Animals. 'Our Soul (says that 'Pagan) comes immediately from God; (b) and 'this perfectly coelestial Origination gives us a 'right to say, that we belong to the Gods, by 'virtue either of Consanguinity or Kindred, or, 'as he had said a few Lines bigger, we are of one 'and the same Family with them, and our Genealogy is the same; (observe that they are the 'same Terms which *St. Paul* us'd in his Sermon in 'the middle of *Areopagus*.) And, continues *Cicero*, of all the numerous Species of living 'Creatures, Man alone has any Idea of the Divinity; and among Men, there is no Nation, how 'fierce or savage soever, but knows there must be

* *Matthew* vi. 33.

(b) *Animum esse ingeneratum a Deo; ex quo vere vel agnatio nobis cum coelestibus, vel genus, vel stirps appellari potest (paulo supra) ut homines Deorum agnatione & gente teneantur; itaque ex tot generibus nullum est animal præter hominem, quod habeat notitiam aliquam Dei; ipsisque in hominibus nulla gens est; neque tam immanis, neque tam fera, quæ non etiam si ignoret qualem habere Deum deceat, tamen habendum sciat. Cicero lib. 1. Leg.*

‘ a God, how unacquainted soever he may be
‘ with the Attributes which characterise him.’

CHAP. II.

Of the invincible Ignorance of the Law of Nature.

WE concluded the foregoing Chapter with the Declaration, even of a Pagan, that *there is no Nation, how barbarous and fierce soever, but knows there must be a God*: We shall now see, that, according to this same Pagan, there is no Man but has some knowledge of the Law Natural, and consequently of the principal Dutys which that Law prescribes to us.

‘ Nature, *says Cicero*, has not only given Man-kind Reason in general, but has also bestow’d upon them right Reason; which is nothing less than a Law, as far as it commands or forbids any thing (a). —Common Sense, *says he*, in another place (b), has sketch’d out the first Notices of things in the Soul, and has given us a general Knowledge of them; according to which we rank what is Honourable under Virtue, and what is Scandalous under Vice.’

(a) Quibus enim ratio naturâ data est, iisdem etiam recta ratio data est; ergo & Lex quæ est recta ratio in iudicando & vetando. *Cic. de Leg. lib. 1.*

(b) Nam & communis intelligentia nobis notas res efficit, easque in animis nostris inchoavit, ut honesta in virtute ponantur, in vitiis turpia. *Cic. ibid.*

’Tis

'Tis this same Common Sense, or this Natural Light, which has implanted in all Men, of what Nation soever they are, uniform Sentiments to approve Good, and reject Evil. ' For, in what ' Country, as *Cicero* so justly observes, is not Courtesy, Generosity, a Sense of Favours, and Gratitude esteem'd? And where is the Place in ' which the Proud, the Mischievous, the Cruel and ' Ungrateful, are not despis'd and hated (c)? The ' Law natural is therefore a first Reason imprinted ' in Nature, which prescribes what Things are to ' be done, and forbids the Things not to be ' done. And it was necessary there should be a ' Law of this kind (d), which, by declaring against Vice, and taking the part of Virtue, ' might be the Spring of those Precepts we have ' need of for a Good Life.'

But let no one imagine that *Cicero* confounds the Law Natural with the Positive Law. The Law he treats of here, is not a Law written upon a Plate, or a Stone, but 'tis right Reason impress'd and seal'd by an immortal Nature, in an immortal Spirit (e). ' Thus, says he, our greatest Philo-

(c) Quæ autem natio non comitatem, non benignitatem, non gratum animum, & beneficii memorem diligit? Quæ superbos, quæ maleficos, quæ crudeles, quæ ingratos non aspernatur, non odit? *Cic. ibid.*

(d) Vitiorum emendatricem Legem esse oportet, commendatricemque Virtutum, ut ab ea vivendi Doctrina ducatur. *Cic. ibid.*

(e) Hanc igitur video Sapientissimorum fuisse Sententiam, Legem neque hominum ingeniis excogitatam, neque scitum aliquod esse populorum, sed æternum quiddam quod universum mundum regeret, Imperandi, prohibendique sapientiâ. Ita principem Legem illam & ultimam mentem esse dicebant omnia ratione aut cogentis aut vetantis Dei; ex qua illa Lex quam Dii humano generi dederunt, recte est laudata. Est enim ratio ad jubendum & ad deterrendum idonea. *Cic. de Leg. lib. 2.*

‘ sophers were unanimously of this Opinion, that
 ‘ the Law of Nature is not a human Invention,
 ‘ nor any thing like the common Laws, but
 ‘ something Eternal, which regulates the Universe
 ‘ by the Wisdom of its Commands and Prohibi-
 ‘ tions. They therefore said that this first and last
 ‘ Law, is the Mind of God himself, commanding
 ‘ or forbidding all things by Reason. And ’tis
 ‘ from this Law, that the Law which the Gods have
 ‘ given to Mankind derives its Worth ; for ’tis
 ‘ no other than Reason which commands Good,
 ‘ and forbids its contrary. Therefore, *says Cicero,*
 ‘ in *another place (f)*, whoever shall attain to the
 ‘ Knowledge of himself, will immediately perceive
 ‘ something in him that is Divine, *namely this*
 ‘ *Reason which commands Good, and forbids its*
 ‘ *contrary.* He will consider his Mind as an Image
 ‘ of the Divinity consecrated in a Temple ; and
 ‘ in this View of it, he will be continually doing
 ‘ and thinking something which is worthy of the
 ‘ Gods, who have made him so great a Present.’

To be plain,

Man finds what he is by those Lineaments which
 are so natural to us, and which so justly character-
 ize us ; and, with Thanksgiving to Him who is
 the Principle of his Reason, he contemplates the
 Difference he has made betwixt him and other
 Animals. For what Creature but Man knows
 that he ought not to do to another, what he wou’d
 not have done to himself ; and how many Dutys
 are contained in that which Reason discovers to
 us ? What Creature but Man is sensible that ’tis
 better to be a faithful, tender, compassionate,

(f) Qui seipsum novit primum aliquid sentiet se habere
 divinum ingeniumque in se suum sicut simulacrum aliquod
 dedicatum putabit, tantoque munere Deorum, semper dignum
 aliquid & faciet & sentiet. *Cic. de Leg. lib. 1.*

upright, and hearty Friend, than to have great Employments, and be in the highest Dignities? What Creature but Man knows that 'tis better to be Just, than to be Rich; or rather, that *there are none Rich* (g), as Cicero well observes, *but they who have Virtue*? In short, what but Man has any Notion of Order, and Decency? and who is there that knows it not? 'For this Knowledge is one
 ' of the great Advantages of the Human Nature
 ' and Reason, it being what, as Cicero says again
 ' (b), makes a Man take care that in all his Words
 ' and Actions, there be a Decency, a Measure,
 ' Connection and Order; it being that which warns
 ' him to do nothing that is unbecoming, mean,
 ' or effeminate, and that, neither in his Senti-
 ' ments, nor any part of his Behaviour, there
 ' be any thing irregular, or that favours of Pas-
 ' sion or Caprice. And from all this, says the
 ' Pagan, results what is call'd Wisdom and Ho-
 ' nesty; which, says he, to use Plato's Words,
 ' wou'd be the most admir'd of all Beautys, if they
 ' were as visible to the Eyes of the Body, as
 ' they are to those of the Mind: I say to those
 ' of the Mind, because, as Seneca has excellently
 ' remark'd, the greatest Blessing of Nature, is
 ' that *Virtue which is nothing else but Wisdom and*
 ' *Honesty*, diffuses its Light into the Minds of all

(g) Quâ præditi qui sunt, soli sunt Divites. Cic. 6. *Parad.*

(b) Nec vero illa parva vis naturæ est, rationisque, quod unum hoc Animal sentit, quæ sit ordo, quid sit quod deceat in factis dictisque, quæ sit modus, — cavetque ne quid indecorè effeminativè faciat, tum in omnibus & opinionibus & factis, ne quid libidinose aut faciat aut cogitet. Quibus ex rebus conflatum & efficitur id, quod quærimus, honestum — (quod) si oculis cerneretur, mirabiles amores, ut ait Plato, excitaret sapientiæ. Cic. *de Offic.* l. 1. c. 4. & 5.

• Mankind

‘ Mankind (i), and that even they who don’t follow it, do nevertheless see it.’

After Testimonies so authentick, and certain, because they flow from the very Hearts of Pagans, who so publicly depose in favour of human Nature, so happily extol its Advantages, and prove so far beyond all dispute, that to know *what is Order and Decency, Wisdom and Honesty, what to do, and what to avoid*, is sufficient to constitute Man ; who can without Indignation hear what we are going to be told, not by a Pagan, but by a Jesuit, call’d Father Merat ? ‘ That some (k) universal Principles of the Law of Nature, such as these, That ‘ one must not steal, nor kill, nor commit Adultery ; that Parents must be honour’d, and the ‘ like (*as if these were not enough for him, or as if they were but Trifles*) ‘ a Man may be invincibly ‘ ignorant of, even a long time, tho not during ‘ the whole Course of his Life.

Is it really possible to degrade human Nature to such a pitch, and can more be said to make a Man a Beast ? What, can a Man be invincibly ignorant, for any considerable time, that he ought to worship God, and honour his Parents ? Can he be ignorant that Robberies, Murders, Adulteries, and other Abominations of that kind, are prohibited ? Oh ! what a Monster is this, *wou’d Seneca say, if he were here*, who teaches that Man is capable of such

(i) Maximum hoc habemus naturæ Meritum, quod virtus in omnium animos lumen suum permittit : Etiam qui non sequuntur illam, vident. *Senec. de Benef. L. iv. p. 717. tom. 1.*

(k) Principia aliqua universalis Legis Naturæ, ut sunt hæc, non esse furandum, occidendum, adulterandum, parentes honorandos & similia ; etsi non possunt ignorari invincibiliter toto humanæ vitæ tempore, possunt tamen aliquo brevi, imò etiam satis longo. Merat, in his Disputes upon the Theological Summary of St. Thomas, Tom. i. *Treatise of Sins, Disp. ix. § 7. p. 577. col. 2.*

strange Ignorance ! an Ignorance which we don't hear of even among Pirates and *Corfsairs* : for, as that Philosopher well observes, *the Laws of Nature are sacred among them* (1).

But what would this Pagan have said, if he had heard what is still more shocking ; that this Ignorance, far from being a Sin, cancels all the Sins committed while it prevail'd ? Cancels, did I say, it does much more than that, for it exempts from all Sin, (as we shall find in the next Chapter :) which is more than the Sacrament of Baptism does ; because a Man may have been a Sinner before he receives this Sacrament, whereas, if he is lock'd up in the Ignorance defended by the Jesuits, it was impossible he could ever have sinn'd, and it keeps him in Innocence, do what he will.

The Jesuit *Azor* stifles the Light of Nature in some Men to the same degree, with respect to Fornication. ' If we mean the Fornication, *says he*, ' which is committed with a common Prostitute, ' (m) whom the Republick has thought fit to tolerate, a Man may sometime chance to stumble ' upon her, who perhaps is so dull and uninform'd, ' as to be invincibly ignorant that such Fornication ' is a Sin.'

Filliucius, another Jesuit, says likewise, ' That ' there are many of the common People, who seeing that simple Fornication is not punish'd, or ' that common Whores are tolerated, imagine that

(1) *Naturæ jura sacra sunt etiam apud Piratas. Senec. Com- trov. L. iii. p. 233.*

(m) Si autem loquamur de Fornicatione, quæ est concubitus vagus cum meretrice, omnibus exposita & in Republica permiffa, hinc aliquando in hominem rudem & rusticum potest cadere ignorantia invincibilis. *In his Moral Institutions, Part iii. Lib. iii. ch. 4. p. 163. col. 1.*

‘ ’tis (n) no Sin to have to do with them ; which
 ‘ is the very Case in Cities’ (*mark how far he carries the Ignorance of this Sin*) ‘ where care is taken to
 ‘ instruct the People in Matters of Faith and Religion.’

In a word, to let no Uncleanneſs eſcape, Father *Bonucio*, a very modern Jeſuit, aſſerts, That a Man may alſo be invincibly ignorant that ſecret Incontinence (o), is intrinſically evil : and ſo he adds of many other ſuch Pollutions, *to the end that it may not be thought he looks upon any one of them as a Crime.*

We will ſtop here, and ſhew farther, that the Pagans, without the Light of Faith and Religion, did not believe, as the Jeſuits do, that ’tis poſſible for a Perſon to be invincibly ignorant that Adultery, Fornication, and all other Scandals, are things wicked in themſelves ; and then we will ſhew what they would have ſaid of ſuch Ignorance, ſuppoſing it had been poſſible.

Let us hear *Cicero*. He begins with Adultery ; and nothing ſurely can be finer than what he ſays upon it.

(p) ‘ Tho, in the Reign of *Tarquin*, there had
 ‘ been no written Law againſt Adultery, it would

(n) Putant non eſſe Peccatum, ad eas accedere. Quod etiam in civitatibus alioquin bene iſtitutis in fide & religione ſæpe locum habet. *Quæſt. Mor. Tom. i. tr. 30. c. 2. p. 389. col. 1. n. 50.*

(o) Poſteſt quis invincibiliter ignorare—pollutionem eſſe intrinſecè malam, & alia hujusmodi. *In his Book of the Deſence of the Decree of Alexander VIII. againſt the thirty one Propoſitions, printed at Rome in 1704. § 2. p. 10. n. 14.*

(p) Nec ſi regnante *Tarquinio*, nulla erat Romæ ſcripta lex de ſtupris : idcirco non contra illam Legem ſempiternam.—*Tarquinus* vim *Lucretiæ* attulit. Erat enim ratio profeſta à rerum naturâ, & ad recte faciendum impellens, & à delicto avocans, quæ non tum denique incipit lex eſſe, cum ſcripta eſt, ſed tum cum orta eſt ; orta autem ſimul eſt cum mente divina. Quamobrem lex vera atque princeps apta ad jubendum & ad vetandum, ratio eſt recta ſummi *Jovis*. *Cic. de Leg. Lib. ii.*

' follow nevertheless, that the Violence done by
 ' his Son to *Lucretia* the *Wife* of *Collatinus*, was a
 ' Violation of the Decrees of the Law Eternal:
 ' For there was always a Reason founded in Na-
 ' ture, (viz. *not to do to the Wife of another, what*
 ' *we would not have done to our own*) which inclin'd
 ' to Good, and deter'd from Evil. And this Rea-
 ' son has the Force of a Law; not only from the
 ' Day that 'tis committed to writing, but from
 ' the very Moment that it begins to shed its Rays.
 ' Now 'tis undoubted that it began with the Spirit
 ' of God himself. *From whence he infers*, that the
 ' Law, properly call'd the First and Principal Law,
 ' such as has really the Power of commanding and
 ' forbidding, is that Right Reason of God, where-
 ' of Man's Reason (*as Seneca says*) is a Part (q);
 ' and which shews him what this first or principal
 ' Law forbids or approves.

How must the Men be confounded, who pre-
 tend to be *the Masters and Teachers* of Mankind,
 to see a Pagan better inform'd than they, and to
 hear him telling them, that Adultery, as well as
 all other Crimes which are repugnant to Nature, is
 a Thing intrinsically Evil, and prohibited by the
 Eternal Law; and that this Law is a Light which
 enlighthneth every Man that comes into the World.

In the next Place, let us hear the Proofs which
 this very Pagan brings against those Doctors, that
 Fornication and other Acts of Uncleaness are for-
 bidden by this same Law, and that they are repug-
 nant to Reason. And his Argument is the stronger,
 because the Persons he is going to mention, are
 they whom the Jesuits lay down for an Example;
 that is to say, *the most stupid and uninstruct'd*.

(q) Ratio autem nihil aliud est quàm in corpus humanum pars
 Divini Spiritus merita. *Senec. Epist. 66. p. 234.*

(n) * If among those who are not mere Beasts, (for we find some Men who are only distinguish'd from them by Name) if, I say, among those who are but one degree above Brutes, (it were impossible to set them in a lower Class; yet, observe what Cicero is going to say of these Men) there are any who are overcome by their Lusts, yet a secret Shame makes them conceal and disguise the Love of those Pleasures. Now no body conceals or blushes at any thing but what is wicked; therefore Cicero concludes, that the Acts only of concealing and blushing, shew that in the Pleasures of the Body there's something beneath the Dignity of human Nature; and that therefore they ought to be despis'd and rejected.

Really, 'tis very astonishing that the Jesuits, who have read Cicero, and are turning him over every Day, shou'd trample that Light under their Feet, which shines in every part of his Writings; and if they have not perceiv'd it, they must have been smitten with a strange Blindness. But if they are not excusable in that respect, how much more inexcusable must they be for not having heard this Voice of Nature and of Reason, which has reach'd even to the Scythians and the most barbarous Nations; a Voice which has been even lifted up so high, that the most stupid Clod-pates cannot help blushing when they have been overcome by Pleasure; so that in their present Confusion, they chuse Darkness, in order to conceal from Day-light, at least, the Crime which they cannot hide from their Consciences.

(r) Quinetiam si quis est paulo ad voluptates propensior, modo ne sit ex pecudum genere (sunt enim quidam homines non re sed nomine) sed si quis est paulo erectior, quamvis voluptate capiatur, occulat & dissimulat appetitum voluptatis, propter verecundiam. Ex quo intelligitur corporis voluptatem non satis esse dignam hominis præstantiâ, eamque contemni & rejici oportere. Cic. de Offic. L. ii. c. 30.

Thus, if I am not mistaken, is the invincible Ignorance of Robbery, Murder, Adultery, Fornication, Self-Pollution, and all the other Abominations, which the Jesuits don't name indeed, but leave us to guess at; thus is this pretended invincible Ignorance disown'd and demolish'd: not by the Authority of the Fathers, and by the Canons of the Church, but by Men who had no Governor nor Teacher but Reason; and who with that Light only, were convinc'd that so monstrous an Ignorance was not to be found even among Pirates: In which they have shewn more Knowledge than a Company of Priests, who besides the Light of Nature, have been enlighten'd with that of Faith.

It now remains for us to shew what the Pagans wou'd have thought of such Ignorance, supposing they had believ'd it possible; and whether they would have exempted it from Sin, as the Jesuits have done that, and all the blackest Actions that follow in its Train: and with this we shall begin the next Chapter.

C H A P. III.

Of the Sins of Ignorance.

CICERO observ'd to us in the first Chapter, that even the most fierce and barbarous Nations were not ignorant of the Being of a God. In the Second, he prov'd to us that the principal Duties of the Law of Nature, *viz.* those which forbid us Adultery, Fornication, and every other Uncleanness, were not unknown *even to such Men, as are only so in Name*; from whence it follows, that when he talks of Ignorance, he does not mean the

the Ignorance of those first and principal Duties, the Knowledge of which, *says he*, is essentially annex'd to the Condition and Nature of Man.

From thence the Inference is yet stronger, that he much less intended to treat of an Ignorance which is the Consequence of habit in a Crime, and which stifles all Light, and all Remorse of Conscience, if such a thing can be. For *Cicero*, and the other Pagans who have treated of Ignorance, never knew any of this sort; at least we have not observ'd that they have made mention of it in their Writings: and if they have done it in some place that has escap'd our notice, we may imagine how they would have treated it, by their manner of expressing themselves upon that sort of Ignorance which they thought compatible with human Reason; but not invincible Ignorance, because they have tax'd it with Sin, and very great Sin.

Had we no other Passage than that which we have already quoted from *Cicero*, where speaking of Ignorance in general, he calls it a *Misery* and a *Scandal*; would not this be a plain Demonstration what he would have thought of the Ignorance of a God, and of the general Duties of the Law of Nature, if he could have imagin'd such an Ignorance possible? But here is a new Passage, which is much stronger, and more decisive; 'Whoever, *says this Pagan*, 'is ignorant of this Law, namely 'of Right Reason, which is the Rule of Commands and Prohibitions; whoever, *says he*, is 'ignorant of this Law, written or unwritten, the 'same is an unjust Person (a).'

Now, if, according to *Cicero*, 'tis an unjust thing to be ignorant, not of the Being of a God, and the

(a) Quæ lex est recta ratio imperandi atque prohibendi, quam qui ignorat is est injustus, siye est illa scripta uspiam siye nusquam. *Cic. de Leg. L. i.*

principal Duties of the Law of Nature; such as forbid us Adultery, Fornication and other Acts of Uncleanneſs, becauſe he has prov'd, that *this Ignorance is not to be found even amongſt the ſavage and ſtupid part of Mankind*; let any one judge what Sentence he would have paſſ'd upon ſuch Ignorance, if he had thought it poſſible: becauſe he boldly pronounces, that he who is ignorant of the other Duties, more remote from the Law of Nature, is a Sinner; for this is what we muſt underſtand by the Word *unjuſt*.

What, can a Pagan think the Man unjuſt, and a Sinner, who is ignorant of certain Duties of the Law of Nature; and ſhall a Cardinal, with a Society of Priests, pronounce the Perſon innocent, who is ſo ignorant as not to know that he has a God, and who during ſuch Ignorance ſhall rob, kill, commit Adultery, Fornication, and other ſuch Acts of Uncleanneſs? what, will all theſe Crimes, which, according to *Cicero*, make Nature bluſh, paſs for innocent Actions in the Eyes of the Jeſuits, becauſe the Perſons who committed them did not know that they were prohibited? and ſhall this twofold Ignorance, of God and the Law of Nature, be reckon'd a great Benefit, and a ſpecial Favour of Heaven! who would have thought it!

But let us hear *Seneca* again. He expreſſes himſelf upon the Subject of Ignorance as ſtrongly as *Cicero*, *What then is Evil*, ſays he (b), *but the Ignorance of Things, as the Knowledge of them is Good?* He had borrow'd this Phraſe from *Socrates*, who ſaid, 'That Knowledge is the only Good, and Ignorance the only Evil (c).'

(b) Quid eſt ergo bonum? Rerum ſcientia. Quid malum eſt? Rerum imperitia. *Senec. Ep. xxxi. p. 118. tom. 2.*

(c) Dicebat & unicum bonum eſſe ſcientiam; & unicum malum inſcitiam. *Theſe Words are tranſlated from the Greek.*

Plato is altogether as exprefs. ‘An ignorant Soul, *says that great Philosopher* (d), is a Soul altogether disorder’d and deform’d.’— ‘I am astonish’d, *says he elsewhere* (e), when I think of the strange Evil which Ignorance occasions among Men; because it hinders us from seeing the Evil which we commit: And the worst of all is, that thro’ Ignorance we sometimes ask Things in our Prayers which are very pernicious to us.’ Observe, that *Plato* does not speak here of the Ignorance of a God: He supposes, on the contrary, that the most stupid Mortals know there is a God; because he charges them with such Stupidity as not to know what they should ask of him.

Besides, this Philosopher does not only tax this sort of Ignorance with Sin; but according to him, ’tis a Crime not to know what is the most perfect Being, and wherein Perfection consists (f). And in the Passage we quoted in the first Chapter, he says also, ‘That not to know wherein consist Honours, Justice, and Prudence (g), is Ignorance, and manifest Depravity.’ And what would he have said then of a Soul which our Doctors, who call themselves Christians, suppose to be capable of so much Ignorance, as not to know its Creator, or the most universal Obligations of the Law of Nature; namely, those that forbid Robbery, Murder, Adultery, Fornication, &c. ? Can it be thought that *Plato*, like the Jesuits, would have reckon’d

(d) Animam igitur ignorantem inconcinnam atque deformem vocare decet. *Plat. Soph.* p. 153.

(e) Illud autem cogito quantorum malorum causa sit hominibus ignorantia, quandoquidem propter hanc nos latet, cum malè quid agimus; & quod deterrimum est, ob eam pessima nobis quandoque precamur. *Plat. Alcib.* ii. p. 40.

(f) Malum igitur ignorantia optimi, & quod optimum est ignorare. *Plat. ibid.* 40.

(g) See his above-mention’d *Traff*, P. 2.

such an abominable Soul innocent, and have pronounc'd its Ignorance as an effectual means to exempt its Robberies, Murders, Adulteries, and other Acts of Uncleanneſs, from Sin?

In a word, what would both *Plato* and *Cicero* have ſaid, if they had heard it aſſerted, 'That a Sin (*mark what follows*) tho never ſo repugnant to Reaſon,' (*and by conſequence that which brought down Fire from Heaven*) 'is but a ſlight and pardonable Fault,' (*for this is what muſt be underſtood by the Words following*) 'is not mortal, when committed by a Perſon who is invincibly ignorant of God, or (*pray obſerve this*) who at the time of committing it, does not conſider that there is a God, or that God is offended with Sin?' (*b*) Verily, the Pagans would ſay, there is not a more grievous Evil or Sin amongſt Men. For where is the Man, if he be not invincibly ignorant of the Being of a God, (which is impoſſible) but muſt reflect that there is One, when he ſins; or at leaſt will think that he is offended by his Crimes, eſpecially when they are Crimes to which a Man has a violent Propenſity, and on which his Heart is almoſt entirely ſet? This is what the Pagans would ſay, with this Addition, That they want Words to characterize ſuch perverſe Doctrine. Yet this is what is taught by the Jeſuits *Darell* and *Skinner*, in a Theſis which thoſe Fathers maintain'd at *Liege*, on the 20th of *June* 1691. Concluſion xx.

Father *Platella*, another Jeſuit, talks in the very ſame Strain, 'Let a Sin, ſays he (*i*), be never ſo re-

(*b*) Peccatum quamvis graviter rationi repugnans, commiſſum ab invincibiliter ignorante, vel inculpabiliter non advertente Deum eſſe, aut peccatis offendi, non eſt mortale.

(*i*) Peccatum quantumvis graviter rationi repugnans commiſſum ab invincibiliter ignorante, aut non advertente Deum eſſe; aut peccatis offendi, non eſt mortale. Stare poteſt cum chari-

‘ repugnant to Reason, (and consequently be it the Crime by which Man degrades and forgets himself most) ‘ if it be committed by a Person who is invincibly ignorant of God, or who does not consider that there is a God, or that such God is offended with Sin, ’tis not mortal: For as this Sin does not carry in it any Contempt of God, either virtually or implicitly, ’tis compatible with the perfect Charity and Love of God.’

Since the Pagans have left us with an Abomination of such Doctrine, not in the least imagining that it could ever enter into the Heart of any Man, we will take their Post for once, with this short Argument.

It cannot be doubted, that if it was ever possible for a Nation to be invincibly ignorant of God, it was the barbarous and pagan Inhabitants of *Sodom* and *Gomorrab*. I know that *Plato* and *Cicero* would not allow the Supposition, that this People could possibly be in such a State of Ignorance: But the Jesuits will not be so stiff in this Point, and ’tis against them that I argue: Mean time, in case they should scruple to grant me this Hypothesis, they will at least allow, that those People, in the Fury of their brutish Passion, did not consider that there was a God; or however, did not actually believe that he would be offended at their Sins. Now, according to the Jesuits *Platella*, *Darell*, and *Skinner*, this Circumstance alone was sufficient to prevent their Sin from being mortal, and to preserve them in the perfect Charity and Love of God, at the very Time that they committed their abominable Crime. Nevertheless, God brought down a Shower of Fire and Brimstone upon the Heads of that Peo-

charitate perfectâ & amicitia divinâ. *Platella*, in his Book entitled *Synopsis cursus Theologici*, Pars ii. c. 3. t. 3. n. 189. p. 116, and 117.

ple, which consumed them to Ashes. Now 'tis not just in God thus to punish his *Friends*, who at most commit a *venial Sin*. Therefore, according to the Fathers *Platella*, *Darell*, and *Skinner*, it was wrong and unjust in God to proceed to so strange an Extremity. So blasphemous is the Tenor of the Jesuits Doctrine !

But before we proceed, let us just draw up the several Expedients which we find the Jesuits have contriv'd to exempt Mankind from all Mortal Sins, and place them in one Point of View. 1st, The invincible Ignorance of a GOD exempts the blackest Actions from Sin, tho even the Person that commits them should think he thereby does Evil. 2dly, The invincible Ignorance of the principal Duties of the LAW OF NATURE, gives the same Privilege to such as violate those Obligations in any manner whatsoever. 3dly, When they who know God, have not the Fear of God before their Eyes, or barely do not consider that he is offended with Sin ; either of the two is sufficient to exempt those Actions which are most grievously repugnant to Reason, from Mortal Sin. Now, certainly, a Man must be very unhappy, if he does not find himself in one of these two last Classes. Yet if, when a Man does Evil, he cannot help thinking that there is a God, or that he is therewith offended, here's a new Expedient offer'd us by the Jesuits, whose Charity for Mankind is inexhaustible in Remedies !

(k) ' If any one, says *Father de Rhodes*, com-

(k) Si quis committat adulterium, aut homicidium, advertens quidem malitiam & gravitatem eorum, sed imperfectissime tamen & levissime, ille, quantumvis gravissima sit materia, non peccat tamen nisi leviter. Ratio est, quia sicut ad peccatum requiritur cognitio malitiæ, sic ad grave peccatum requiritur plena & clara cognitio & consideratio illius. De Rhodes, in his Scholastic Theology, Tom. i. tr. 3. Of the Acts hum, Disp. ii. Quæst. 2. § 2. p. 322. col. 2.

' mits

mits Adultery, or Murder, and at the same time considers the Malignancy and heinous Nature of those Actions, but in such a manner only as is very imperfect and superficial, tho the Matter of it is very gross, yet his Sin is venial: And the Reason of it is this; *viz.* as a Person must necessarily know *all that is Evil* in an Action, to make that Action a Sin; so he cannot commit a grievous Sin, if he does not fully and clearly know and consider *all* the Evil of it.' So that, unless a Man sits down as it were to meditate, and very seriously to ponder all the Enormity of Adultery, or Murder, unless he does this, *according to the Jesuit de Rhodes*, there is no mortal Sin in committing either the one or the other. But if a Man reflects on those Sins after a light superficial manner, and then suffers himself to be hurry'd away by Pleasure or Passion, he will only be guilty of a venial Sin, whether he lies with the Wife, or kills the Husband; and if he does both, they will only be two venial Sins. So that here's God again condemn'd by the Jesuits, for having inflicted so terrible a Punishment on the Adultery and Murder committed by *David*. For there is no manner of Appearance that this Prince seriously consider'd the Heinousness of the Crime which he committed with *Bathsheba*, or the Blackness of the Treachery whereby he put *Uriah* to Death; which hinder'd him from committing two mortal Sins.

It naturally follows from this Principle, (*viz.* that in order to commit a mortal Sin, 'tis not enough to make a slight Reflection on the Evil and Flagrancy of the Sin, but the Man must have a thorough Knowledge and Consideration of its Enormity) from hence it's very plain, that the most harden'd Wretches, those who drink in Iniquity like Rivers of Water, are no longer Sinners, when once they are arriv'd to that happy State of Stupidity, to
have

have stifled all Thought and Reflection. And this is the very thing which Father *Pirot* the Jesuit, and the celebrated Author of the *Apology for the Casuists*, teaches (1) in the Name of the whole Society. 'Yea, says he, if Sinners, compleat and
 ' thorow-pac'd Sinners, have no Knowledge nor
 ' Remorse when they blaspheme, and plunge
 ' themselves all over in Debauchery; if they have
 ' no Knowledge of the Evil they do, I maintain,
 ' with all the Divines, (the Jesuits) that they do
 ' not sin by those Actions that savour more of the
 ' Beast than Man; because without Free Will there
 ' is no Sin, and there cannot be a Free Will to
 ' avoid Sin, unless there be a Knowledge of the
 ' Good and Evil in the Object propos'd to us.'

In short, to carry Impiety to its *Ne plus ultra*, Father *Rhodes* teaches, that in some Circumstances Crimes become Virtues: 'If, says he (m), you invincibly believe that to tell a Lye in order to save
 ' your Friend, is an Act of Virtue, your Lye is a
 ' Work of Mercy. If you think it a good Action
 ' to kill a Person who blasphemes, even that Murder will be a religious Action.' Therefore, a Disciple of this Jesuit, who should think he would do a good Deed to kill a King who had suppress'd in his Dominions the troublesome Subscription to the *Formula*, which would be worse in the Society's Opinion than speaking Blasphemy, would do an excellent Action. Can any thing be more frightful than such Tenets, which, as *Juvenal* words it (n), make black white, or turn *Vice into Virtue*? Surely,

(1) Page 38.

(m) Si existimes invincibiliter quod mentiri est actus virtutis ad salvandum amicum, mendacium tuum erit opus misericordiae, Si putes bonum esse hominem occidere qui blasphematur, erit opus religionis illud homicidium. Tom. i. tr. des *Actes hum.* p. 324. col. 1.

(n) — Qui nigrum in candida vertunt. *Juv. Sat. ii.*
 had

had that Pagan been alive now, he would have cry'd out much more loudly than he did, when he said (o), *Was there ever a more general Deluge of Vices?* because they who call themselves the Masters and Teachers of other People, are so strangely corrupted. *What a happy Age* (p), would he say again, *was that of the old Romans, when Wickedness was as rare as a Monster?* whereas 'tis now not only justify'd, but they who give the Sanction to it are exalted to Honours, while the Teachers of Truth are treated by a Pope as *Seducers, False Prophets, and Teachers of Lyes* (q).

As to this Father *Rhodes*, 'tis fit the Reader should know he is no common Jesuit. For, after having taught Divinity thirteen Years, he was advanc'd for his Merit to the Post of Rector of the Jesuits College at *Lyons*. His Doctrine, of which we have here given some Specimens, has been approv'd by three Divines of the Society, and printed with the Licence of Father *Grannon*, Provincial of the Province of *Lyons*: In a word (r), he is rank'd among the illustrious Authors of the Society.

(o) Et quando uberior vitiorum copia? *Juv. Sat. i.*

(p) Improbitas illo fuit admirabilis ævo. *Sat. xiii.*

(q) See the Preamble to the Constitution.

(r) See the Bibliotheque of the Jesuit Authors.

CHAP. IV.

Of Servile Fear.

Nothing is more wonderful, as we have just now seen, than the Care which the Jesuits take to teach Men, not to practise Virtues, but to com-

commit all manner of Crimes, tho never so shocking, without being criminal: But it was not enough for them to have taught this fine Secret: They must needs extend their Charity farther.

And really, considering how many silly stupid Creatures every Day brings forth, that know not how to use the Means put into their Hands, tho never so easy to practise, it was Condescension in these kind Fathers, to obviate the Necessities of such indolent Souls, and to supply them with some new and easy Expedient to get out of Sin, and be restor'd to Favour with God, after they have mortally offended him.

For Example, a Person who, before the committing of Adultery, was so ill advis'd as to consider the Evil of the Action, and knew all the Enormity of it; such a Person becomes guilty of mortal Sin for committing that Adultery after such Reflection, and so much Knowledge. But for all this, let him not be alarm'd: He has no need to sigh and groan under this Sin. Provided he is sorry he has committed the Crime; not because God forbids it, but because he is afraid of being damn'd: he wants nothing more to procure his Pardon in the Sacrament.

This is a new Invention of the Jesuits for Sinners of this Tribe, and for all who are guilty of mortal Sins: So that according to those Fathers, with a Fear not mix'd with Love, (for of this care must be taken) but entirely destitute of the Love of God; a Fear purely servile, and which they call imperfect Attrition or Contrition: with this Fear only, say they, all Sinners are reconcil'd to God in the Sacrament of Penance. Let us hear how clearly and precisely they determine this Point.

of Sor.

‘ Sorrow, says Father Bauni (a), which has for its express Object the deserv’d Pains of Hell, is sufficient in the Sacrament for a Man’s Justification.’

The Jesuits of *Louvain* hold the same Doctrine. No wonder, say they, that Attrition, which is the result of the Fear of Hell Torments, duly and sufficiently disposes the Sinner to receive the benefit of the Sacrament of Penance (b).’ And to the end that no body may doubt that this is the Opinion of the whole Society, Father *Pinthureau* says, in a Book which he has made publick, (c) ‘ that all the Jesuits teach unanimously as true Catholick Doctrine which comes up very near to Faith, and is exactly conform to the Council of *Trent*, that Attrition only grounded upon the single motive of the Pains of Hell, sufficiently disposeth a Man for the Sacrament of Penance.’

Such was the Doctrine of the whole Society toward the middle of the last Century: And we shall find that the Jesuits who have flourish’d in the World since that time, were of the same Sentiments.

‘ We lay it down, says Father *Slaughter*, for an undeniable (d) TRUTH, that there’s no neces-

(a) In his Book intitul’d, *Somme des peches, or Summary of Sins*, Ch. xlii. p. 687. Edit. 6.

(b) Non mirum est attritione ex gehennæ metu conceptâ, debitè peccatorem disponi, ac sufficienter ad gratiam Sacramenti poenitentiz. In their famous *Theses* of 1642. Ch. ii. Art. 18. p. 84. Col. 2. n. 1.

(c) This Book is intitled, *Les Impostures & les ignorances du libelle intitulé la Theologie morale des Jesuites*, i. e. *The Imposture and Ignorance of the Libel call’d the Moral Theology of the Jesuits*. See Part ii. p. 50, 51.

(d) Ut indubitatum statuimus non requiri perfectam illam (Contritionem) quæ amorem Dei includat appetitiuè summum — sufficit attritio etiam cognita. In his *Thesis* maintain’d at *Liege* July 9. 1696. Concl. 49, 50.

‘fity of coming to the Sacrament of Penance
 ‘with that perfect Contrition which includes a
 ‘Love of God above all things ——. For even
 ‘Attrition, when ’tis apparent, fufficeth——. And
 ‘*elsewhere, he says, (e)* that Doctrine which assures
 ‘it to be sufficient, is a Doctrine safe in Practice,
 ‘and morally certain.’

The Jesuits of *Rome* talk the very same Language. ‘To obtain the Effect of Justification (f)
 ‘in the Sacrament of Penance, ’tis sufficient for
 ‘a Person to have a real pure Attrition, distin-
 ‘guished from that perfect Contrition which con-
 ‘tains in it the Love of God above every thing.
 ‘——And it is not necessary that this Attrition
 ‘proceed in any measure from the motive of Di-
 ‘vine Love, but ’tis enough if it springs from
 ‘the bare super-natural motive of Fear.’

Lastly, This is the very Point which Father *Raye* maintain’d at *Antwerp* in 1710 (g). ‘That At-
 ‘trition, *says he*, which results singly from the
 ‘Fear of Hell-Torments, without any formal and
 ‘explicit Love of God in it, is sufficient for ob-
 ‘taining Justification in the Sacrament.’

After the reading of these Passages, what Man
 wou’d say with Jesus Christ that *few are the*
*Elect**? wou’d he not say on the contrary, that
 the number of them is very great, and that the

(e) De ipsâ attritione quid statuendum est? Tuta in praxi,
 & moralitèr certa sententia est. In his *Thesis* of the 12th of
 November 1697.

(f) Sufficit si procedat ex solo motivo supernaturali timoris.
 In a *Thesis* maintain’d in their College at Rome in 1700. at
 Concl. 53.

(g) Attritio quæ ex solo gehennæ metu sine ullo formali &
 explicito amore Dei benevolo concipitur, sufficit ad justifi-
 cationem in Sacramento consequendam. In his *Thesis* of July
 23. p. 16. Pos. 26.

* Mat. xxii. 14.

Gate which leads to Life is very wide †? For is there one Sinner in Christendom but fears Hell and is sorry for having provok'd God, not because he is sovereignly Good and Amiable, but because he is terrible in the Vengeance he takes for Sin? Yet, say the Jesuits, there needs nothing more in order to be justify'd in the Sacrament of Penance.

'Tis true that the Jesuits only ascribe the virtue of producing so strange an Effect, to *servile Fear*, because they think it capable of converting the Heart from the Love to the Hatred of Sin. And this is what they teach with incredible Boldness.

'Imperfect Contrition, says Father de Maes, which they call *Attrition*, is true Repentance. From whence we infer (g), that the Fear of Hell, when unaccompany'd with any other Consideration, will positively free the Mind from any Biass to Sin.'

Father de Meyer, another Jesuit, teaches likewise, 'that imperfect Contrition (h) which is the result of nothing but the fear of Hell, will positively exclude all manner of Will to Sin.'

The Fathers *Vander-Wæstine* and *Matin* speak out as clearly as their Brethren whom we have just now quoted, 'That the fear of Hell is capable of it self to banish every internal Propensity to Sin (i).'

The same Father *Vander-Wæstine* says also,

† Ibid. vii. 14.

(g) Metum gehennæ posse se solo positiuè omnem excludere voluntatem peccandi. In a Thesis maintain'd at Louvain, Dec. 12. 1691. Pos. 4.

(h) Imperfecta contritio ex solo metu gehennæ concepta, excludere positiuè omnem voluntatem peccandi potest. In a Thesis he maintain'd at Louvain, July 10. 1696. p. 11. Pos. 24.

(i) Timor gehennæ per se potest excludere omnem voluntatem, etiam internam peccandi. In another Thesis maintain'd at the same place July, 8. 1699. p. 11. Pos. 30.

D

'That

That *servile Fear* is good, not only to stop the Hand, but to check the Will (k).^{*}

Father *Salton*, a famous Jesuit of *Poitiers*, boldly preach'd up this very Doctrine in 1717. 'The Sinner, says he (l), by these Motives (*the Deformity of Sin, and the Fear of Hell*) is truly converted to God, and absolutely diverted from any mortal Sin whatever; because these two Motives are extended to all mortal Sins.'

It wou'd be superfluous to quote any more Passages from the Divines of that Society, upon this Head: For 'tis manifest that 'tis the common Doctrine of their School, of which any one may be convinc'd by only referring to the Proof of it given by the Jesuits of *Louvain* themselves, in their famous Theses against *Jansenius*, of which we will just give this short Conclusion. 'Therefore, say they, There is a Fear grounded on the threatening of Hell, which carries in it all that constitutes true Repentance, tho it does not proceed from a Motive of Love (m).'

This is what they call clear and positive Decisions; according to which 'tis evident that the more a Man is possess'd with Fear, he is the better Penitent and Convert. But 'tis astonishing how Men, who set up for Teachers in *Israel*, cou'd possibly advance such Paradoxes; for from whence did they fetch this Doctrine? Certainly, they did not find it in the FATHERS, whose Doctrine upon this Article comes as near as possible to this

(k) *Timor servilis bonus est, neque manum tantum sed & animum cohibere potest. In his Thesis of July 13. 1705. Pos. 7. N° 7.*

(l) *Verè ad Deum convertitur, & absolute avertitur à quocunque lethali peccato, quoniam hæc motiva ad omnia lethalia peccata extenduntur.*

(m) *Timor ergo aliquis ex gehennâ intentatâ conceptus, complectitur omnia quæ vera pœnitentia, etsi non ex charitate perfecta, comprehendit. At cap. 2. Art. 16. p. 76. col. 2. n. 3.*

Proposition of Father *Quesnel* (n), 'That Fear only stops the Hand, and that the Heart is addicted to Sin so long as the Love of Justice is not its governing Principle'.

Nor did they find it in the Writings of the PAGANS; for those Men, with the Eye of Reason only, saw very clearly that Fear alone is not capable of converting the Heart, nor of banishing sinful Intentions. The most that Fear can do, as they say very well, is to stop the Hand from committing criminal Actions; but it cannot restrain the Will, nor suppress the Longings after Sin. 'The Man, says *Terence*, who does his Duty by Constraint (o), and from a Fear of Punishment, withholds his Hand a little from committing a Fault, when he thinks he shall be found out: But if he hopes to conceal himself, he presently relapses into his natural Depravity; whereas he whose Heart is well inclin'd, does his Duty cordially and with Affection.'

Is it possible to give a better Character of Fear and Love? And if I had not nam'd *Terence*, wou'd not the Reader have thought I had quoted that Passage from the Books of *St. Austin*? There's another I shall borrow from *Cicero*, which one wou'd be apt to think was another Quotation from *St. Austin*. 'The Wise Man only (p), that is, the just, good Man,—obeys the Laws not for fear of the Punishments which they threaten, but

(n) 61st. Of the condemn'd Propositions.

(o) Malo coactus qui suum officium facit, dum id rescitum iri credit, tantisper cavet: Si sperat fore clam, rursus ad ingenium redit. Quem beneficio adjungas, ille ex animo facit.

Ter. Adelph. act. 1. sc. 1.

(p) Dictum est ab eruditissimis viris, nisi sapientem—esse—qui legibus quidem non propter metum parer, sed eas sequitur atque colit, quia id salutare maxime esse judicat. *Cicer. 5. parad. c. 1.*

‘ because he loves and honours them, and thinks
 ‘ nothing more wholefom than a Conformity to
 ‘ them.’ Therefore the Jesuits Penitent, who
 is only influenc’d by the Fear of Punishment, is
 foolish, unjust, and wicked. ‘ For, *says St. Au-*
 ‘ *gustin*, they who are deterr’d from doing Evil
 ‘ (q) by Fear, ought not to be rank’d among the
 ‘ Good; for *adds he*, ’tis not the Fear of Punishment,
 ‘ but the Love of Justice that makes a good
 ‘ Man. And whoever, *says St. Prosper*, is influenc’d
 ‘ only by the Fear of Punishment, and does not
 ‘ also love to see Justice and Holiness bear sway,
 ‘ is not innocent (r). *This is exactly the Thought of*
 ‘ *Horace*. The Love of Virtue alone, *says that*
 ‘ *Heathen Poet*, makes honest Men flee Vice (s).
 ‘ But for thy part (’tis to the Jesuits, and their
 ‘ Penitents, that this is apply’d) nothing but the
 ‘ Fear of Punishment makes thee avoid Sin; and
 ‘ if thou couldst hope not to be detected, thou
 ‘ woud’st jumble sacred Things with profane (t).’

(q) Non— boni pronuntiandi sunt, qui— metuendo non peccant. Non enim bonus est quispiam timore poenae, sed amore justitiae. *Aug. Epist. 153. ad Maced. Tom. 2. p. 530.*

(r) Nullus enim est infons solâ formidine poenae,
 Qui sanctum & justum non amat imperium.

Prosper. Epigr. 43. p. 639.

(s) Oderunt peccare boni virtutis amore.

Tu nihil admittes in te formidine poenae

Sit spes fallendi, miscebis sacra profanis. *Hor. Ep. 16.*

(t) I don’t believe the Jesuits will cavil with me here, because the Pagans, whom I quote, only spoke of natural Fear. The Reverend Fathers themselves have confounded it with supernatural Fear; and so far they were in the right. For as to Fear, the one is as natural as the other for working Conversion, if to fear is sufficient for Conversion. Whatever happens, if they take it amiss that I have not quoted their Passages relating to the Efficacy of Natural Fear, let them but speak, and they shall quickly have abundant Satisfaction; tho after all, nothing can be said more strongly than what the Bull says, viz. That one may approach to God with Fear like Beasts.

Let

Let every Man now lay his Hand upon his Heart. Will he not acknowledge that were he not restrain'd by Fear, he wou'd stick at nothing, provided he was sure of Impunity? Let us then admire on the one hand those Pagans I have just now quoted, who so well knew the Heart of Man, and the only thing capable of converting him. But on the other hand, we must equally admire at the Jesuits, that are neither Christians nor Pagans, who stifle all the Sentiments of Religion and Reason, and who in defiance of the Cry of all Consciences, that it belongs to Love alone to banish all Inclination to Sin, assert, with a rashness not to be conceiv'd, that the Fear of Punishment alone is capable of producing that Effect.

Nor have they been content to propagate their Errors, without causing the contrary Truths to be at least condemn'd. For having found a fair opportunity, they have improv'd it. And by making use of the Name and Authority of the Pope who was perfectly devoted to them, they have gone so far as to cause these two Propositions, so agreeable to Piety and good Sense, to be condemn'd. ' 1. That Fear only withholds the Hand *, and that the Heart is abandon'd to Sin ' so long as 'tis not guided by a Love for Justice. ' 2. That he who only abstains from Sin for fear ' of the Punishment †, commits it in his Heart, ' and is already guilty before God.'

Now, from the Condemnation of these two Truths, these two Errors necessarily follow. 1. That Fear alone is capable of banishing the Will of sinning from the Heart. 2. That the Abstinence from Evil thro' Fear, is sufficient to render us Just and Innocent before God. And those are the two favourite Tenets of the Jesuits, which tho

* Proposition 61.

† Prop. 62.

Clement XI. authorises by his Constitution, we have confuted by the Pagans.

Surely, *Cicero* wou'd say, is it possible that Men who call themselves Wise, Reasonable, and also Infallible; shou'd be capable of such gross Mistakes? For, the *Pagan* wou'd add, can any Man in his Senses say, ' That (*w*) they are really chaste ' who only abstain from Adultery out of Fear?—*Alas! said he but just before,* ' how I blush for such ' Philosophers (*x*) !

It has been several times asserted, but here is plain Demonstration, that the Doctrine authoris'd by the *Constitution*, wou'd have made the very Heathens blush. And really that must be a very odd *Decree*, because one of the most zealous Sticklers for it (*y*), finding that the Truth was thereby wounded, wou'd not justify it but by advancing these Maxims, to which every one may give what Character they please. ' 1. That tho it were ' certain that many of the condemn'd Propositions, ' (*z*) are naturally susceptible of a good Meaning, ' and tho some of them were strictly true in the ' very Terms of them, yet the Truth thereof, ' whether real or apparent, or the favourable Construction which may or ought naturally to be ' put upon them, are no Reasons why the Pope ' and Bishops have not justly condemn'd them. ' 2. That even tho they had been innocent before

(*w*) *Quid enim? possumus eos, qui stupro arcentur metu, pudicos dicere— me— istorum Philosophorum pudet. Cic. l. 1. Leg.*

(*x*) *Cicero was declaiming against the Epicureans: whereby we see the conformity of their Doctrine with that of the Jesuits and the Constitution.*

(*y*) *M. Languet, Bishop of Soissons;*

(*z*) *His Advertisement or Warning, p. 32.*

‘ the Condemnation of them, they cease to be so since (a).’

I own that, with regard to the first Maxim, I cease to wonder, when I see Jesus Christ, who is the Truth it self, condemn’d by the chief Priests, and the Sovereign Pontiff. But, as to the second, with the Bishop of *Soisson*’s leave, I don’t see why they who thought Jesus Christ Innocent before his Condemnation, must pronounce him guilty since it pass’d upon him.

And let not the Bishop of *Soissons* say that I deceive my self, and that the Maxim which he has advanc’d, only justifies the Condemnation of Truth, and not that of Persons. For if he talks at this rate, I shou’d reply, tho with respect, *tibi luditur*, that is to say, *you deceive your self my Lord*. 1. Because your Maxim serves you to condemn Father *Quesnel*. 2. And what is a better Proof than all is, that the Major includes the Minor. Now, according to you, the Pope and the Bishops may *justly* (for this Term must not pass unobserv’d) condemn Truth, which is infinitely above Persons how innocent soever. Draw the Consequence, my Lord; for, to a perfect Reasoner as you are, a word is enough. Observe only, that by changing the word *justly* into *unjustly*, your Maxim will be true.

(a) *The same*, p. 59.

C H A P. V.

Of the Love of God.

AFTER having taught Men that Fear alone is capable of converting them, and reconciling them with God in the Sacrament of Penance, it were necessary to fortify them against the Consternation they might have been under upon account of those Words of the Apostles St. Paul and St. John, *Cursed be every one who doth not love the Lord Jesus (a). He who hath not Love, abideth in Death (b).* For every Believer knows the Import of the first and great Command of the Law, *One only God shalt thou worship, and perfectly love.* And from hence arises that Trouble in Consciences, which are only disturb'd by Fear, without any mixture of Love.

But, say the Jesuits; ' Let not this alarm you. ' The Command, *Thou shalt love the Lord thy God with all thy Heart (c), with all thy Soul, and with all thy Strength,* does not signify that he ought to be lov'd in reality. This wou'd be taking things too strictly in the Letter. Now the Letter killeth, but the Spirit giveth Life (d). ' What the Apostles therefore, and Jesus Christ before them, meant by it, is this: *Thou shalt love the Lord,* that is to say, *Thou shalt not hate him.* That's all that's imply'd in those Words, which terrify you so much. And doubt not but that is the Sense of them, according to the Authority, not of Jesus Christ, or of an Apo-

(a) 1 Cor. 16. 22. (b) 1 John 3. 14. (c) Mat. 22. 37.

(d) 2 Cor. 3. 6.

‘ ftle, but of the famous Father *Sirmond*. Be-
 ‘ hold, *says that Jesuit*, the Goodness of God,
 ‘ and how great it is! He has not so much com-
 ‘ manded us to love him, as not to hate him (e).’

Wou’d one think it possible to blaspheme af-
 ter this manner! What, because God is good, he
 shall not be lov’d, but we may content our selves
 with not hating him? Nevertheless, ‘ This Doc-
 ‘ trine, *says Father Pintbureau*, is (f) a Holy
 ‘ Doctrine, authoris’d Time out of mind in the
 ‘ Church of God, and which none but the ungodly,
 ‘ *that is to say*, the Jansenists, will presume to op-
 ‘ pose;’ for they are the Men whom this Jesuit
 marks out by the Name of Ungodly, and par-
 ticularly *M. Arnaud*, and *M. de St. Cyran*, who
 maintain’d the necessity of loving God. Who
 wou’d have believ’d that a Son is ungodly, because
 he maintains that he ought to love his Father? and
 who wou’d have taken the Jesuits for Men full of
 Religion and Piety, when they plead against loving
 our Creator, who out of his *superabundant Love*
 gave us his own Son to be the Sacrifice for our
 Sins?

Now a Man wou’d undoubtedly be curious to
 know, why those Reverend Fathers are so much
 for banishing the Love of God, especially when Sin-
 ners seek to be reconcil’d to him in the Sacrament
 of Penance. The Reason is this: ‘ That Love
 ‘ of God wou’d, *say they*, hinder them from re-
 ‘ ceiving the principal Effect of that Sacrament.’
 Yea, *says Father Valentia* the Jesuit, *Contrition*,
 that is to say, a Sorrow for Sins founded upon the
 Love of God above all other Motives (for this is his
 Definition of it, that no Man may mistake him.)

(e) In his Book intitul’d, *La defense de la vertu, or the Defence of Virtue*. Treat. 2. Sect. 1. cap. 2, 3.

(f) In his Book intitul’d, *Les impostures & ignorances, &c.* 1 part, p. 62.

‘ That Contrition, *says he* (g), is not necessary in
 ‘ it self for receiving the primary Effect of the
 ‘ two Sacraments (*Baptism and Penance*) but on
 ‘ the contrary, is rather an Obstacle to it: *from*
 ‘ *whence he concludes very well*, that the requi-
 ‘ ring Contrition in order to receive those two
 ‘ Sacraments duly, and with Advantage, wou’d
 ‘ be an absurd Precept’. This is what they call
 racking the Brain to find out short and plain Prin-
 ciples. *The Love of God is a Hindrance to Conver-*
sion in the Sacrament of Penance: That’s the Prin-
 ciple. *Therefor: to require that Love, in order to*
be reconcil’d to God, wou’d be an absurd Precept:
 That’s the Consequence. After this, who will
 not subscribe to the Character which the Jesuits
 give of themselves in their own Panegyrick, *viz.*
 ‘ That they have chang’d the Face of (b) Chris-
 ‘ tianity, and that they have caus’d the Christian
 ‘ Knowledge to flourish every where, by teaching
 ‘ Men to beware of loving their God, especially
 ‘ when they seek to be restor’d to Favour with
 ‘ him?’

But these Doctors don’t stop here, for being
 fruitful in Discoveries, they have found out that
 the Difference between the Old and New Cove-
 nants consists in that, by the first, a Man was
 oblig’d to love God, whereas by the second he is
 excus’d from that Obligation; *that is to say in a*
Word, that the Love of God above all other Con-
 siderations was good for a Jew, but that a Chris-

(g) Contritio in re ipsa non est necessaria ad effectum pri-
 marium ejusmodi Sacramentorum percipiendum: imo obstat
 potius quominus ille sequatur. Igitur absurdum esset præcep-
 tum, quod contritionem ad eam rem requireret, ut conveni-
 enter & fructuose ista Sacramenta suscipiantur. *In his Com-*
ment. Theolog. Tom. 4. Disp. 7. Quæst. 8. punct. 4. p.
1383.

(b) *In the Preface to their Picture of the first Century.*

tian’s

tian's Portion is a strong Fear join'd with the Sacrament. Let us hear Father *Merat*, who was celebrated by the Society for his Knowledge, uncommon Qualifications, and his honourable Employments: He is going to give us a clear Idea of the Difference betwixt the two Covenants.

' The Evangelical Law, *says this great Jesuit (i)*,
' is more agreable than the Law of *Moses*, in
' that it takes away the Necessity which there was
' under the Law, of having Contrition, or a Sor-
' row for Sins animated by the Love of God;
' which is a Matter of no small difficulty.'

Father *Pinthereau*, speaking in the Name of the whole Society, whose Defence he undertakes, explains himself with no less Freedom upon this Article: ' For the Law of the New Testament, *says he (k)*, is a Law of Grace, made for Children, and not for Slaves. Is it not fitting that it shou'd require less at their Hands, and that God on his part should give more? It was reasonable, therefore, that he should take off the heavy and difficult Obligation, which was in the Penal Law, of exercising an Act of perfect Contrition, in order to be justify'd.'

Father *Faber*, another Writer and Advocate for the Society, makes the like publick Declaration against the Obligation of loving God: ' If perfect Contrition, *says he (l)*, namely, that which carries in it a Love of God above every other Consideration, were necessary in the Sacrament, we Christians should be in a much worse Condition than the

(i) In his *Disputes on the Summary of St. Thomas*, Tom. iii. *Treatise of Penance*, Disp. xix. § 2. p. 567. n. 7.

(k) In his *Book of the Imposition*, &c. Part ii. p. 53.

(l) Si contritio perfecta in Sacramento esset necessaria, longè peioris conditionis essemus, quàm Judæi ante Christi adventum.

—Quis dicat servos mitius & liberalius excipi quàm filios?
Dialog. xvii. p. 366. col. 2. n. 38.

‘ *Jews* were before Christ came into the World.
 ‘ Now, who durst say that Slaves are treated with
 ‘ more Lenity and Goodness than Children?’ Can
 any Words more clearly express, that the old Covenant was altogether a Covenant of Love, and the new one a Covenant altogether of Fear? and by consequence, Is any thing more capable of subverting the Order of Things?

Father *Salton*, in the loose Papers which he dictated at *Poitiers*, teaches the same Doctrine. ‘ If
 ‘ Attrition, *says he* (m), be not sufficient, the Way
 ‘ of Salvation, in this Case, would be render’d
 ‘ more difficult under the Law of Grace, than under the Law of *Moses*, or that of Nature.’

‘ If this Love, *says also* Father de Brielle, *Divinity Professor of the Jesuits College at Rheims*, (n)
 ‘ were necessary in the Sacrament, the Way of
 ‘ Salvation would be more difficult under the Law
 ‘ of Grace, than under the Law of Nature, or
 ‘ that of *Moses*.’ So that it seems our Privilege, as Christians, form’d upon the Cross in the Heart of God, who is call’d *Love* (o), our special Privilege will be, greatly to fear that God who hath greatly loved us (p). And according to this Doctrine, when we happen to have offended him mortally, that is to say, after a serious Reflection and thorough Knowledge of the Evil and Heinousness of Sin, (for without this there’s no mortal Sin) we may reconcile our selves to him by means of a servile Fear; and this because we are not Pagans or Slaves, as were the *Jews*, for whom it was good to love;

(m) Denique, nisi sufficeret attritio, via salutis reddita esset ex hac parte difficilior in lege gratiæ quam in lege Mosaica aut naturæ. In his Treatise of Penance, Dissert. ii. ch. 7.

(n) Tertium (argumentum) colligitur, ex eo quod via salutis esset difficilior in lege gratiæ quam in Mosaicâ, aut naturæ. In his Notes upon Penance, Quæst. 2.

(o) 1 John iv. 8.

(p) Ephes. ii. 4.

but

but because we are the Children of the new Covenant, whose peculiar Character is *servile Fear*.

After this, I don't wonder that Pope *Clement XI.* who consulted the Jesuits as his Oracle, cou'd not bear these Propositions of Father *Quesnel*: ' Charity alone speaks to God; and God
' gives Ear to no Voice where there is *Prop. 54.*
' not Charity. God crowns only Cha- *Prop. 55.*
' rity: He that runneth with another
' Motion, and from another Motive,
' runneth in vain. God rewards Charity *Prop. 56.*
' alone, because Charity alone honoureth
' God. There's no God nor Religion *Prop. 58.*
' where there's no Charity. In short,
' whosoever would draw near to God, *Prop. 66.*
' ought not to come to him with Fear,
' like Beasts, but with Love, as Children.' These Propositions had been good in the Days of the Pagans and *Jews*; but since the Publication of the Gospel and the Establishment of Christianity, for a Man to come and teach that we should love God, and that the being seiz'd with *Fear like a Beast*, is not a sufficient Qualification to draw near to him and to gain his Love, is manifest Impiety, according to Father *Pintureau*. And 'tis for this Reason that Pope *Clement XI.* has characteriz'd all those Propositions as Errors, and Errors the most criminal (q).

Methinks I now see the angry Reader calling out for some Pagan to confound the Bull, and the Jesuits, whose Errors it favours; and here *Seneca* comes in very *à propos*, who first treats of the Manner in which we should make our Approaches to God: ' The Worship due to God must be per-
' form'd, says the Pagan (r), with a Heart full of

(q) See the Preamble to the Constitution.

(r) Deo qui colitur & amatur non potest amor cum timore misceri. *Senec. Epist. xlvii. tom. 2. p. 161.* Thus also the Apostle *St. John* expresses himself, There is no Fear in Love, says he, 1 *Epist. iv. 18.*

' Love,

‘ Love, and not with a Mind which is disturb’d
 ‘ only with that Fear which cannot unite with Love.’
 St. *Augustin* has exactly the same Diction (*f*), ‘ To
 ‘ honour God truly, is to love him.’ ‘ Would
 ‘ you, *says Seneca elsewhere*, render the Gods propi-
 ‘ tious to you? Be Good (*t*).’ Perhaps the Je-
 suits will cry out, *We say so too*; but then we will
 tell them in our turn, Tho your Language is the
 same, yet your Meaning is different: for your
 Good Man, as you dress him up, is only Attrite
 and Fearful; whereas *Seneca’s* Good Man is only
 such from the Love of Honesty in it self, and not
 from any servile or bestial Fear. And if they won’t
 take me upon my word, let them hear the Philo-
 sopher himself, and blush to be as ignorant as this
 Pagan was enlighten’d. ‘ No, *says this great Man*,
 ‘ I will not call that Woman chaste, who is only
 ‘ so from the Fear of the Law, or of her Hus-
 ‘ band; for, as *Ovid* has very well remark’d, she
 ‘ is criminal in her Heart, who only abstains from
 ‘ the Crime because it is prohibited: from whence
 ‘ *Seneca* concludes, that those Wives who are only
 ‘ chaste from Fear, and not from a Love of Chas-
 ‘ tity, are deservedly rank’d in the Number of
 ‘ Adulteresses (*u*).’ Really, could any thing be
 better express’d; and, by the Rule of Contraries,
 could the Jesuits, and the Bull which came after
 them, have made a worse Declaration, than to say
that an Adulteress may become chaste, by a servile Fear
like that of Beasts?

(*f*) Unde colitur Deus, nisi charitate. *Aug.* Tom. ii. p. 598.

(*t*) Vis Deos propitiari? Bonus esto. *Senec.* Epist. xcv.
 p. 470. tom. 2.

(*u*) Non dicam pudicam——quæ aut legem aut virum timuit,
 ut ait Ovidius: *Qua quia non licuit, non dedit, illa dedit.* Non
 immerito in numerum peccantium refertur quæ pudicitiam ti-
 mori præstitit & non sibi. *Senec. de Ben.* L. iv. p. 714. tom. 1.

I know very well, that the Motive which has induc'd the Jesuits to ascribe so miraculous a Property to Fear, was the Desire of furnishing Sinners with a Method that should be always in their Power, to be restor'd to Favour with God, and to banish all Desire to sin from the Heart. But their too great Charity has blinded them; and being fallen down the Precipice of Error, they draw all those after them that hang upon their foolish Decisions. For the Transition from Injustice to Justice, and from Vice to Virtue, is not thro' the Path of servile Fear. Nor have the profane Writers thought the Passage more easy than the inspir'd Penmen; as one may judge by these Words of *Plato*: 'We easily fall into Vice (x); we go into it as it were full speed. But 'tis not so with Virtue: Many are the Labours, and great the Toils which the Gods expect we should go thro', before we attain to it; and they have render'd the Road tedious and difficult.'—This too is the Language of the Council of *Trent*; 'If we fall after having known the Way of Truth, we cannot get into it again, without abundance of Tears, and extraordinary Labour (y).'

But believe nothing of it, *say the Jesuits*. Fear but Hell, and fear it very much; and this Fear, together with the Sacrament, will reconcile you to God, and banish every Inclination to Sin from your Heart. Judge now, if trusting to such Guides be not the ready way to Ruin: Judge, how is it possible for such Confessors, I mean such as are purely

(x) Ad vitium pervenire facile est: plana enim est via & admodum prope habitat. Antè virtutem autem sudorem Dii posuerunt longamque viam & arduam, *Plat. de Republic. L. ii. p. 424.*

(y) Ad quam tamen novitatem & integritatem—sine magnis nostris fletibus & laboribus, divinâ id exigente justitiâ pervenire nequaquam possumus. *Conc. Trid. Sess. xiv. c. 2.*

Attrite, to convert a single Soul? And what is it then that they do? Why they seal the Crimes of their Penitents by as many Sacrileges, as they give them Absolutions and Communions.

To make this still more plain: Suppose two Persons who only abstain from Adultery for fear of Punishment. One applies to *Seneca*, if you will, and says to him, *I would fain wait upon the Deity, and be reconcil'd to him, but I love Pleasure, and only abstain from Adultery by reason of the Apprehension I am under of the Wrath of God, who forbids Crimes of this nature.* The other applies himself to Father *Valentia*, and tells him the same thing. The Jesuit makes answer to him without hesitation, *That is enough to reconcile you to God.* But replies the Penitent, *Fear is my only Principle; and the Desire of committing Adultery subsists in my Heart at the same time with it.* 'No matter, says this Jesuit, 'this very Fear, provided it be strong and good, 'will be sufficient for you along with the Sacrament: And never trouble your Head with a 'Sorrow for Sins grounded upon the Love of 'God; for such Contrition would be an Obstacle to 'the Reception of the principal Effect of the Sacrament; and the Man that shou'd require it of you, 'would be impertinent.'

Now, let us compare this Discourse of *Valentia* with what *Seneca* says; 'You have only Fear,' the Pagan would say, 'this is not sufficient to come 'before God, and to render him propitious to 'you. A Man must be good, and have a Love 'to Justice; for as long as you are possess'd with 'the Fear of Punishment, the Love of Pleasure 'will subsist in your Heart, and by consequence 'the Desire of committing Adultery. (z) For who-

(z) *Incesta est etiam sine stupro quæ cupit stuprum. Senec. Excerpt. contr. L. vi. p. 477. tom. 3.*

‘ *soever desireth it, hath already committed it in his Heart, tho’ ’tis not yet come to Action.*’ I own it may be said that *Seneca* is a *Jansenist*, and that this Proposition is the same *verbatim* as that of Father *Quesnel*, condemn’d by *Clement XI.* viz. ‘ He that abstaineth from Evil only for fear of Punishment, committeth it in his Heart, and is already guilty before God.’ But I hope they will be so good as to observe, that ’tis also *St. Austin’s* Doctrine *verbatim*: ‘ He, says that Father, who abstains from Sin, not out of Choice and his own accord, but from Fear, commits Sin in his Heart; and in his secret Intention (a).’ I leave it now to Reference, whether it would not be better to have a *Seneca* or a *Plato* for Director, than all the Jesuits put together.

But, some will say, what have the Jesuits, (for after all, they are Priests, and Priests too of the Society of Jesus) absolutely abolish’d the Command to love God? No; for to give them their due, they do indeed acknowledge there is a Time when this is a Duty. ’Tis true, not when a Person is arrived to Years of Discretion, because that would be too early; nor when an adult Person goes to receive the Sacrament of Baptism, because *Attrition* being sufficient at such a time, the performing such Act of Love would at least be superfluous. But, perhaps, this may be done upon Saints-Days and Sundays? Oh no, because those Days are too good for it. When then? Is it a Duty when a Person has receiv’d any special Favour from God? No, that would favour too much of Gratitude. Is it a time to do it when a Man is strongly tempted to commit any Sin? By all means, if there’s no avoiding the Temptation any other way; but if it can

(a) *Profecto in ipsâ intus voluntate peccat, qui non voluntate sed timore non peccat. Aug. Advers. ii. litt. Pelag. cap. 9. tom. 10. p. 418.*

be done otherwise, the Obligation does not take place. In short, then, tell us when it does : Is it when a Person is going to suffer Martyrdom? No. Is it in the Hour of Death? No. Is it then after Death? Oh, there I think you have hit it. But before that time, 'tis certain, according to Father *Lesscau*, that a Person is not oblig'd to it. If you won't believe me, take his own Words for it ;
 ' A Person is not oblig'd, *says this pious Jesuit, (b)*
 ' to love God, neither upon Saints-Days, nor in the
 ' Hour of Death, nor when a Person has receiv'd
 ' any special Favour from God, nor when he goes
 ' to the Sacrament of Baptism, nor when he is
 ' oblig'd to perform an Act of Contrition, nor
 ' when he is arriv'd at the Years of Discretion, nor
 ' when he is under Sentence of Martyrdom, be-
 ' cause at that time Attrition is sufficient.'

Father *Sirmond* says the same thing (c) ; and 'tis he that puts the Case of a Temptation, after which he adds, ' *Suarez* says, *nevertheless*, that a Person
 ' is oblig'd to it (to love God) at a certain time :
 ' but at what time, *guesses you* ; or rather, he leaves
 ' it to your Judgment, for he knows nothing of
 ' the Matter. But, *continues Father Sirmond*, what
 ' this Doctor does not know, I can't tell who does.' So that when *Hertando de Mendoza* advanc'd, ' That
 ' this was a Duty every Year, *Coninch* every three
 ' or four Years, *Henriques* every five Years (d) ;

(b) *Non omnibus diebus festis, nec in articulo mortis, nec cum aliquis singulari aliquo beneficio à Deo afficitur, nec cum vult baptismum suscipere, nec cum tenetur actum contritionis elicere, nec cum martyrium subeundum est, quia tunc sufficit attritio. In his Loose Papers dictated at Amiens, when he there taught Cases of Conscience. In his Treatise of the Ten Commandments, Sect. iii. Of Charity, Art. 1.*

(c) *In his Book of the Defence of Virtue, Treat. ii. Sect. 1. c. 2, and 3.*

(d) *See Escobar, Tract. i. ex. 2. n. 21. and Tr. 5. ex. 4. n. 8.*

these

‘ these three Jesuits talk’d at random, and knew not what they said.’

For, when all is done, this would be imposing too painful a Yoke upon the Necks of Christians. And, as Father *Sirmond* very well observes, Jesus Christ, by his special Grace and Favour, hath releas’d us from this odious Slavery. He makes this Remark upon occasion of those Words of Jesus Christ: *If the Son therefore shall make you free, you shall be free indeed.* ‘ Yea, says he, we shall be free, as I hope, by his own Testimony, even from that too strict Obligation which some would lay upon us, of loving God, in the Point of Merit (e).’ So that according to this accomplish’d Jesuit, we are freed by Jesus Christ himself from the too strict Obligation of loving God, his and our Father, and of serving him with Love, and in a manner which may be meritorious of Eternal Life.

Ab foolish People! may we well say, as an Author does, whose Work will some time or other be taken for a Prophecy, tho ’tis but an Explanation of the Antients. ‘ *Ye silly Wretches, make haste and prepare to sit upon the twelve Thrones, to judge the twelve Tribes of (f) Israel.*’ You would judge the Apostles themselves, and condemn them for their Rashness, in having impos’d this strict Obligation upon us, of *loving a God who first loved us (g)*; and in having pronounced a Curse upon all those who do not love his Son our Lord Jesus Christ (h).

(e) *Sirmond, in his Book above-mention’d, Tr. iii. p. 60.*

(f) *IVth of the Groans on account of the Constitution, p. 31.*

(g) *We therefore love God, because he first loved us, 1 Joh. iv. 19.*

(h) *If any Man love not the Lord Jesus Christ, let him be accursed, 1 Cor. xvi. 22.*

‘ But the Hell where you wou’d find that Faith
 ‘ which is only accompany’d with trembling, those
 ‘ Groans and Tears which never proceeded from
 ‘ the Love of an offended God: Ah! *what mer-*
 ‘ *cy ’tis*, that Hell, the frightful Picture of which
 ‘ is so affecting to your Penitents, does not pre-
 ‘ sent it self before your Eyes!—’ [*Groan. IV. p. 32.*]

Come, you would say to those infernal, attrite,
 and fearful Souls, ‘ Come, ye blessed of the Father,
 ‘ (i) *inherit the Kingdom prepar’d for you from the*
 ‘ *Foundation of the World;*’ because you never
 lov’d your God, and because, according to the
 Doctrine of Father Sirmond, you believ’d that Je-
 sus Christ *set you free from the too strict Obligation*
of loving him. Come also, because, as you had the
 Happiness to be instructed in the Truth, of which
 our Father Valencia was so wonderful a Teacher,
 You thought Contrition a hindrance to the Reception
 of the principal Effect of those two Sacraments, Baptism
 and Penance; and that the requiring of such Contri-
 tion for receiving those two Sacraments duly and with
 advantage, was an impertinent Precept. Come, in
 short, and receive a Kiss from the Bridegroom,
 ‘ You, who when you made your Addresses to him, ap-
 ‘ *proach’d him with brutal Passions, or*
 Prop. 66. ‘ *were conducted by a natural Instinct, or*
 ‘ *by Fear, as Beasts.*’

But as for you, ungodly Wretches, Father Pin-
 thereau will say, who made it your sole Business to
 love God, and who have been so impertinent as to
 enjoin it upon others as a Precept and an indispen-
 sable Duty; you who have always look’d upon that
 happy Fear which puts the Slave upon Action and
 the Beast upon Motion, to be insufficient for ap-
 proaching to God, and being reconcil’d to him:

(i) *Matt. xxv. 34.*

‘ You

‘ You, who have taught, that without Love there
 ‘ can be nothing but Darkness, Wander-
 ‘ ing and Sin ; that Love alone performs *Prop. 48.*
 ‘ Christian Actions in a Christian manner ; *45.*
 ‘ that Love alone speaks to God, and *54.*
 ‘ that God hears, crowns, and rewards *55.*
 ‘ nought but Love, because ’tis Love *56.*

‘ alone that honoureth God.’ *Go, ye cursed,* with
 all your Apostles, and in particular the Apostle
Paul, who has] talk’d even plainer than you have
 done, because he says, that ‘ Tho a Man spoke
 ‘ with the Tongues of Men and Angels, tho he
 ‘ had the Gift of Prophecy, tho he knew all Se-
 ‘ crets and all Knowledge (*k*), tho he had all Faith,
 ‘ so that he could remove Mountains, tho he fed
 ‘ the Poor with all his Goods, and tho he even
 ‘ gave his Body to be burnt :’ *that is to say,* tho
 he should suffer Martyrdom ; which is much more
 than to fear God as a Beast doth Blows, yet all this
 profiteth him nothing if he hath not Love. *Be*
gone, ye too zealous Preachers of the Love of your
 God, *depart into everlasting Fire, prepar’d for the*
Devil and his Angels (l). Thus, if the Jesuits were
 to judge the World, or rather, if they were to
 revise the Sentence which Jesus Christ is to pass at
 the great Day, they would shew him that he is
 quite mistaken ; and by reversing the Order of
 Things, they would command all the Saints in Hea-
 ven down to Hell, and cause the *trembling affright-*
ed Devils (m), with all the Reprobates, to rise out
 of the lowest Abyss to the highest Heaven ; where,
 at least, they would turn Paradise into Hell, be-
 cause ’tis altogether a Place of Fear, and Hell into
 Paradise because ’tis all over Love.

(*k*) 1 Cor. xiii. 1, 2. (l) Matt. xxv. 41.

(m) Jam. ii. 19.

C H A P. VI.

Of the Worship due to God.

A GOD, whom it is enough for the Creature to fear, and whom it would be impertinent to love, for the sake of being reconcil'd to his Favour; a God for whom we are not oblig'd to have one Sentiment of Love, not even when we go to appear before him to receive Sentence from him; a God, whom no body knows when they ought to love him, because the famous Jesuit *Suarez* knows it not: A God, in short, whom one ought not to love in a manner that may be meritorious to us, as we are taught by the religious Father *Sirmond*; such a God may well be honour'd with a Worship different from Adoration in Spirit and in Truth.

'Tis true, *Jesus Christ* says that his Father is a Spirit; and from thence he makes this Inference, that whoever would worship him in Truth, must worship him in Spirit; and that (a) *such are the Persons whom God seeketh to worship him*. But such Language, (thou knowest, O God, how my Soul abhors this impious Discourse) is only fit for the Simple, who have not learnt from the Teachers of this World, I mean the Jesuits, to understand the Scriptures. No, no; it must not be imagin'd that the Worship we owe to God requires Dispositions from us to be sway'd or dictated by the Spirit and the Heart. Piety would have something in it too anxious, and Prayer something too serious, if they should demand the whole Man; and this would be

(a) *John* iv. 23, 24.

sending us back to the *Jewish* time, when the Heart and Lips were to honour God in concert.

Be it known therefore, and always remember'd, that, in order to render to the supreme Being the Homage and Worship, not of a *Jew*, but of a Christian, 'tis sufficient to appear before him with a wandering Mind, a Heart altogether distracted, not involuntarily, but with set Design and full Purpose; and that voluntary Distractions, when Prayers and Vows are offer'd up to him, do not hinder such Prayers from being Incense of an agreeable Odour.

Some warm Zealot will not fail here to exclaim against the Impiety and Blasphemy of all this; but he will see presently whether his Zeal is enlighten'd; or rather, that he may perceive his is a Zeal without Knowledge, let him give Ear to this marvellous Principle, and then draw his Consequences.

As a Person who bows the Knee to an Idol without any Intention to commit Idolatry, wou'd nevertheless be taken for an Idolater, so they must be deem'd as praying properly to God, who sing his Praises, tho without any Intention to pay him due Homage and Honour.

To be sincere, is not this Argument in form of a Period peremptory? and it could not enter into the Head of any of the common Rank, it being no less a Man than the famous Father *Bauni* who is the Inventor of it. 'Yea, says that antient Father of the *Jesuits* (b), as he, who, without any Intention of committing Idolatry, should bend the Knee before an Idol, would nevertheless be taken for an Idolater, so we must believe that they are in the Duty of Prayer, who recite the Office, tho without any Attention.'

(b) In his Catalogue of Sins, Ch. xx. p. 335. Edit. 6.

But some, who are accusom'd to a way of Thinking that a Man ought at least to deal with God as he would with his Prince and King, in putting up a Petition to him, will say, perhaps, that this is praying in jest : And this is altogether owing to the Prepossession of a devout Mind, who has not study'd his *Baumi*. 'Tis very true that it would be praying in jest, if it was not attended with a modest Air. ' But nevertheless, says this ' Jesuit, there must be that *Decency kept up*, and ' that outward Composure which such an Action ' requires (c).' Let us learn then once for all, that neither Attention nor Intention, neither the Spirit nor the Heart, are absolutely necessary to discharge the Command of Prayer ; but a fair Appearance, a fine Outside well compos'd, in a word, a *whited Sepulchre*.

I am very sensible, that, notwithstanding Father *Baumi's* Authority, some will be still so obstinate, as to think voluntary Wandrings of the Mind incompatible with the Essence of Prayer. But what more clear and explicit Decision would such have, than the following, which I now lay before them from the Jesuit *Gobat* : viz. ' That (d) voluntary ' Distractions are consistent with the Essence of vocal Prayer.' What more plausible Argument would such desire, than this Oracle of the Jesuit *Platella* ? (e) ' It seems more probable that no ' Attention at all, neither internal, nor formal, nor ' virtual, is requir'd in a Man's repeating the Office.' In a word, what can they expect more de-

(c) *In the same Place.*

(d) *Essentiam vocalis orationis consistere cum voluntariis distractionibus.* Tom. i. tr. 5. n. 842, & 843.

(e) *Videtur probabilius nullam omnino requiri attentionem internam, neque formalem, neque virtualement.* In his *Abridgment of a Course of Divinity*, Part iii. § 1.

monstrative, than this Argument of the Jesuit *Lorthioir*: 'To honour false Gods, (f) tho with a voluntary Distraction, is a true Act of Idolatry: Ergo, To pray to God with voluntary Distractions, is an Act of true Religion?' Really, if these Decisions are not convincing, is it for want of proving, and clearly proving too, that 'tis answering the Command of Prayer, and putting up Prayer worthy of God, to treat him as one would do an Idol?

'Tis the same thing with respect to the sacred Mysteries; or rather, even a more voluntary Distraction is allowable at the hearing of Mass, than in the making of vocal Prayers. This judicious Remark we have from the same Jesuit *Lorthioir*: 'Observe, says he, that 'tis not necessary for a Man to be more attentive in the Hearing of Mass, than in repeating his Primmer (g): On the contrary, a less Attention is sufficient; for, say the Divines, (the Jesuits) 'tis more difficult for a Man to say his Prayers himself with Attention, than to be present with Attention when another prays, and offers the Sacrifice.' And lest he should be mistaken in this Word *Attention*, he has taken care to explain it. 'We ought, says he, to lay it down for a Principle, (h) that the other internal Attention, that is to say, the Application of the Mind and Heart to God, does not seem necessary to fulfil the Command.' I know not whether there cou'd be a bolder Assertion against Jesus Christ himself, that God may be honour'd with the Lips, while the Heart is far from him (i).

(f) Falsos Deos colere cum voluntaria distractione, est verus actus idolatriæ: Ergo est verus actus religionis Deum cum voluntaria distractione orare. In his Treatise of Moral Virtues, n. 817, deliver'd in 1707 or 1708 in the Seminary at Tournay.

(g) In the same Place, N. 832.

(h) N. 872.

(i) Matt. xv. 8.

Yet

Yet this is not all, and I beg the Reader to observe how far the Jesuits are going. According to those Fathers, 'tis not only possible for a Man who is present at the Sacrifice of Jesus Christ upon our Altars, to do his Duty there with a roving Mind, provided that the external Man be serene and sober; but it may also be discharg'd by assisting at it with a criminal Heart, and immodest Eyes. 'Yea, says Filliucius, (*k*) an evil Thought at the time of hearing Mass, such as looking lustfully at Women, is not contrary to the Command. Therefore, the Man who hears Mass with such Thought, fulfils the Command, provided he be sufficiently attentive; that is to say, provided he puts on an external Air of Continnence.

What Escobar says is altogether as indecent. 'A wicked Thought, says he, such as casting an immodest Eye upon Women, is not incompatible with the Duty of hearing Mass (*l*).'

The famous Bussembaum, in his *Marrow of modern Divinity*, which his Brother Jesuits call *Medullam auream*, or Marrow of Gold; explains himself with no less Indecency (*m*): 'If any one, says he, is present at Mass from Vain-glory, or with a View of stealing, he may nevertheless fulfil the Precept; even tho it be attended with an Action which is criminal in its Circumstances.'

(*k*) Prava intentio conjuncta voluntati audiendi missam, ut aspiciendi feminas libidinosè, dummodo sit sufficiens attentio, non est contraria huic præcepto, quare satisfacit. *Quest. Mor.* Tom. iii. tr. 5. c. 7. p. 128. col. 1. n. 212.

(*l*) Non obest alia prava intentio, ut aspiciendi libidinosè feminas, priori conjuncta, *Theol. Mor.* Tr. i. Exam. ii. cap. 3. p. 231. n. 31.

(*m*) Si quis intersit sacro, ob vanam gloriam, vel etiam ut furetur, potest nihilominus implere præceptum, etiam per actum ex circumstantiis peccaminosum, L. i. tr. 2. c. 3. D. 1, p. 31. n. 1. Edit. 5.

I can no longer hold in *Perſius* : He has been teasing me for a great while ; and is ſo provok'd to hear ſuch Diſcourſe, that I muſt for Quietneſs ſake indulge him a Word or two. (n) ' Ye gro-
' velling Souls, who have ſo little Notion of
' Things celeftial, to what purpoſe is all this Diſ-
' play of the Diſorder and Corruption of our Man-
' ners, even in our Temples ? And how can ye
' judge of what will be agreeable to the Gods,
' from what is ſo to your wicked Appetites ?" But
let us return ; for 'tis not time yet to hear the Pa-
gans, whoſe Doctrines will appear to be the more
pure, after we have heard the profane Deciſions of
the Divines of the Society, and ſeen how far they
are authoriz'd by the Bull.

The Jeſuits pretend, therefore, that an Obedi-
ence is paid to the Precept which enjoins the hear-
ing of Maſs, tho a Perſon is taken up all the time
in criminal Thoughts and unchaſte Deſires. And
not only the old Jeſuits are of this Opinion, but the
Moderns perfectly tally with them in this Point :
For, ſays *Father de la Croix*, who was Buſem-
baum's Commentator, ' Even tho the Intention of
' hearing Maſs be accompany'd with an evil In-
' tention, (o) yet hitherto you comply with the
' Precept : As for Example, if you are inclin'd to
' hear Maſs, even from a Motive of Vain-glory,
' or to ſeaſt your Eyes at the ſame time by ogling
' a Girl then preſent, you fulfil the Command,

(n) O curvæ in terras animæ, & cæleſtium inanes !
Quid juvat hoc templis noſtris immittere mores,
Et bona diis ex hac ſcleratâ ducere pulpâ. *Perſ. Sat. ii.*

(o) Etiamſi intentioni audiendi miſſam adjungatur alia intentio
mala, adhuc ſatisfacis præcepto, v. g. ſi vis audire miſſam, eti-
am principaliter ob vanam gloriam, aut ſimul volens te delectare
turpi aspectû puellæ præſentis ſatisfacis. Ita autores 20 omnino
graves quos nominatim recensit Paſqualigo q. 1313. *Gobat*,
n. 208. *La Croix*, Tom. ii. l. 3. pars I. p. 371. n. 636.

' which

‘ which enjoins you to hear Mafs. This is what
 ‘ has been decided by twenty grave Authors, whom
 ‘ *Pasqualigo* and *Gobat* have mention’d by Name.’
 And *Father de la Croix* crowns his impious Affertion with this additional Blasphemy; ‘ That, notwithstanding such criminal Intentions, Honour is
 ‘ done to God, (p) to whom the Sacrifice is offer’d by the Mafs-Priest and those who are present.’

Who would have believ’d, not that a Christian so corrupted truly honours God, but that Men who advance such monstrous Maxims, should have influence enough to get these Propositions of *Father Quesnel* condemn’d as *false and dangerous Doctrine*?

viz. ‘ Whosoever would draw near to

Prop. 26. ‘ God, must not come to him with bru-

59. ‘ tish Passions.—But by Faith and Af-

50. ‘ fection as Children. The Prayer of

‘ the Ungodly is a fresh Sin. ’Tis in vain for us

‘ to call God *our Father*, if it be not with a Spirit

‘ of Love. Love is the only thing

Prop. 33. ‘ that performs Christian Actions after a

‘ Christian manner, with respect to God

Prop. 47. ‘ and Jesus Christ. Obedience to the

‘ Law ought to spring from Love as its Source.

‘ When the Love of God is a Man’s inward Prin-

‘ ciple, and his Glory his End, the outward Man is

‘ pure; otherwise ’tis Hypocrisy, or counterfeit

‘ Righteousness.’ All these Propositions, says *Clement XI.* are so many false and pernicious Doctrines.

And why so? because, according to the sound Doctrine of the modern Fathers of the Church, there’s

no necessity for Love in the Heart in order to obey

the Law; because to perform a religious Action,

’tis sufficient to bow before God as Men would do

‘ (p) Nam per hoc colitur Deus, cui per sacrificantem & assistentes immolatur sacrificium, *Ibid.*

‘ before

before an Idol; because the Command of Prayer may be fulfill'd with a Mind wilfully taken off from the Duty, provided that the outward Man be *Decent* and *Compos'd* (q); because a Man may be present at the sacred Mysteries with an Intention to steal, or from a Principle of vain Glory, or with a Heart, Mind and Eyes full of unclean and profane Affections; because, provided that Modesty appears in the external Air, God is honour'd at Mass, tho the Person (r) *diverts* himself all the while by looking lustfully at young Women; because, in a word, (let's hear this new Blasphemy) as we are told by the Fathers *Schielder*, and *Humbert de Precipian*, who was afterwards Archbishop of *Mecblin* (s). 'The Command of Jesus Christ is as well fulfill'd by a sacrilegious Communion, as a sacrilegious Baptism.' These, say I, are the Reasons why Father *Quesnel's* Doctrine is disallow'd.

Great God! who seest thy Truth so abus'd, and its Defenders so vilify'd, wilt thou be silent any longer, and not display thy Power, to the Confusion of that Error and Impiety which triumph at this Time? *Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things, and all the Workers of Iniquity boast themselves* (t)? See what a Pass we are come to. Decrees which canonize Error and Blasphemy are issued from the Apostolical Chair. Pa-

(q) These are Bauni's very Words.

(r) This is the very Term us'd by the *Jesuit de la Croix*.

(s) In a Thesis intitled, *Synopsis Theologica de Sacramentis Ecclesiae*, i. e. a Theological Synopsis of the Sacraments of the Church, which they maintain'd at Louvain the 21st of April 1648. p. 15. Col. 1. §. 34. These are their Words, *Impletur praeceptum Christi; sicut baptismo ita &c. communione sacrilegicè*.

(t) Psalm xciv. 3, 4.

ganism

ganism blushes at the Doctrines of our Teachers ; and the Maxims of the latter when parallell'd with those of the Heathen Orators, Philosophers, and Poets, can no more stand than Darkness before the Light.

For what will become of all the Doctrines just now particularis'd, when compar'd with that sacred Maxim of the *Romans*, which we find at the Head of their Laws, which they call'd *sacred Laws*. ' Let (u) Men approach the Gods with ' a pure Heart, and come before them with a ' godly Mind. He that does otherwise, God ' himself will take Revenge on him.' What can be more religious than this Maxim? And by the Rule of contraries, what less edifying than this Doctrine of the Jesuits, viz. that God is honour'd by a Man who diverts himself with staring immodestly at young Women during the Celebration of our most Holy Mysteries? or than that other Doctrine of the Bull which confirms it, viz. *that a Person may draw near to God with brutish Passions!*

Let the Jesuits come then with their Bull to the School of the Pagans, and learn from *Cicero* in particular, after what manner God must be honour'd, and what Worship is due to him. The Lesson they will have from that Orator, is this (w), ' The Law demands that we shou'd approach the ' Gods chastly, that is to say, with a Mind free ' from all Impurity ; nor does the Law dispense ' with the Chastity of the Body ; but wou'd have

(u) *Ad Divos adeunto castè, pietatem adhibento—Qui Jecus faxit, Deus ipse vindex erit. Cic. de Leg. l. ii.*

(w) *Castè jubet lex adire ad Deos, animo videlicet in quo sunt omnia : nec tollit castimoniam corporis. Sed hoc oportet intelligi, cum multum animus corpori præstet, observeturque ut casta corpora adhibeantur, multo esse in animis id servandum magis, Cic. de Leg. l. ii.*

‘ it to be understood, that since so much care is
‘ taken about the Body, there’s much more rea-
‘ son for keeping the Mind pure, as ’tis far more
‘ excellent than the Body.’

Is it possible to make a better Commentary upon
these words of Jesus Christ (x), *Cleanse first the
inside of the Cup and Platter, that the outside of
them may be clean also.* And can there be a
better Argument at the same time to confound
the pharisaical Worship of the Jesuits (y)? ‘ Wo
‘ unto you *new* Scribes, and *new* Pharisees, Hypo-
‘ crites, for ye make clean the outside of the Cup
‘ and Platter, while your Hearts, and the *Hearts*
‘ *of those whom you direct*, are full of Extortion
‘ and Excess.’ For, don’t you say that the Pre-
cept of hearing Mass is comply’d with, and that
God is honour’d, tho there’s a desire in the Heart
to Steal, and a Lust of the Eye after Women,
provided that there be an Air of Decency and
Modesty outwardly?

Learn therefore from *Cicero*, and never forget,
that Piety consists (z), ‘ no more than any other
‘ Virtue, in outward shew; and that the Worship
‘ we owe to the Gods (a), is a Worship full of Af-
‘ fection, a Worship the most Pure, Holy and
‘ Pious, and ought to be with an inviolable sin-
‘ cerity and Purity of the Heart and Lips.’ And
since you are too profane to approach the Deity,
and since your Prayer might probably be a fresh
Sin, make Interest to those who oppose your

(x) *Mat. xxiii. 26.*

(y) *lb. xxv.*

(z) *In specie autem fictæ simulationis, sicut reliquæ virtutes,
ita pietas inesse non potest. Cic. de nat. Deor. l. i.*

(a) *Deos & venerari & colere debemus. Cultus autem
Deorum est optimus, idemque castissimus, atque sanctissimus,
plenissimusque pietatis, ut eos semper purâ, integrâ, incor-
ruptâ, & mente & voce veneremur. Cic. ibid. l. ii.*

Maxims, to the end that they may pray for you; and say to them as *Æschines* said to *Micion* his Father (*b*), 'Go rather your self, Father, to pray to the Gods; for I am sure that as you are a much better Man than I am, they will grant your Request sooner.'

Learn also from *Seneca*, that, to make an Action good, 'tis not enough that it be so externally, but that it proceed from a good Heart. 'For an Action, as *this Pagan* very well remarks, cannot be right unless the Will is so too (*c*), because the Act proceeds from the Will; and the Will cannot be right unless the Mind is right at bottom, for thence springs the Will. Now the Habitude of the Mind cannot be very good unless it knows the Rules on which the whole Life shou'd be form'd, unless it judges truly of every thing, and has just Ideas of it, whereby a Man shou'd conduct himself, and unless it reduces every thing to the Standard of Truth.'

Learn of that same Pagan, 'that there's no Good in doing Evil,' I mean that a sacrilegious Communion or Baptism is not satisfying any Command; because, as that Philosopher said very well (*d*), 'As what is Honourable cannot arise out of what is Base, so nothing Good can come out of Evil.'

(*b*) Tu potius Deos comprecare, nam tibi eos certè scio, quo vir melior multò es, quam ego sum, obtemperaturos magis. *Ter. Adelp. Act. 4. Sc. 5.*

(*c*) Actio recta non erit, nisi recta fuerit voluntas; ab hac enim est Actio. Rursus, Voluntas non erit recta, nisi habitus animi rectus fuerit; ab hoc enim voluntas. Habitus porro animi non erit in optimo, nisi totius vitæ leges perceperit, & quid de quoque iudicandum sit exegerit, nisi res ad verum redegerit. *Senec. Ep. 95. p. 471, 472. Tom. 2.*

(*d*) Quemadmodum ex turpi honestum non nascitur, ita ne ex malo quidem bonum. *Senec. Epist. 87. p. 378. Tom. 2.*

Learn

Learn also from *Plato*, that Father of the Philosophers (e), 'That the just Man only, and *he that desires to be so*, can find Favour with the Gods, and bend them by his Prayers and Offerings.'

'But that, as for the Wicked, *as he says elsewhere (f)*, whose Hearts are unclean, it comes neither God nor a good Man to receive their Gifts. Therefore, *says this Pagan*, in vain do the wicked fatigue themselves in offering up Prayers and Vows to the Gods, while all Holy Men pray with Success.' And, *to inculcate this Truth the better*, he says again, 'That it comes a good Man to sacrifice to the Gods, and to assist in the sacred Mysteries; that 'tis he who is fittest to please the Deity, to pay him Homage, to offer him Prayers and Presents; and that 'tis he alone who can from thence expect for his Reward a Life of uninterrupted Happiness (g). But that as for the Wicked, all his Prayers, all his Presents, all his Homage shall only bring down Misfortunes upon him.'

Learn in short, from this same *Plato*, 'That to think (b) that the Gods can be appeas'd by

(e) Deos— nec precibus ullis muneribusque præter justum placari. *Plat. Ep. p. 700.*

(f) Impurus enim mali est animus— ab impuro autem capere munera, neque bonum Virum neque Deum decet. Frustrâ itaque Deos profani laborant, quod opportunè faciunt omnes sancti. *Plat. de Leg. l. iv. p. 601.*

(g) Bonum virum decet sacrificare Diis, & interesse Divinis. Nempe illos prosequi orationibus, muneribus aliisque cultu divino, pulcherrimum, optimum, commodissimum ad beatam vitam— Malo autem contra contingunt omnia. *Plat. ibid.*

(b) Necessè est igitur eum qui credit Deos veniam hominibus in justis præbere, si quis ipsis rapinæ partem tribuerit, dicere eos veluti esse canes, quibus lupi particulam rapinæ concedant, & illi muneribus his placati, greges diripi patiantur. *Plat. de Leg. l. xi. p. 673.*

' the unjust, who offer them a part of their Rapine,
 ' is to say that the Gods are like Dogs to whom
 ' the Wolves give a share of the Booty, that they
 ' may abandon the Flock. But God, *says he,*
 ' *in another place (i),* is not of such a Nature as
 ' to be gain'd by Presents like a covetous Usurer.
 ' And we shou'd be out of our Senses if at any
 ' time we thought to render our selves a jot the
 ' more acceptable to God by reason of our Pre-
 ' sents. And really it wou'd be doing him an
 ' Injury to think that God wou'd have more re-
 ' spect to our Gifts and Sacrifices, than to the
 ' Mind, whether it be Just and Holy. Surely 'tis
 ' to this he has much more regard, than to the
 ' Sacrifices and sumptuous Pageantry which pri-
 ' vate Men or whole Republicks offer up to him
 ' every Year with a guilty Conscience. For God,
 ' who is not to be corrupted by Presents, rejects
 ' all this Worship. This is almost the very words
 ' of *Isaiah (k),* To what Purpose is the multitude
 ' of your Sacrifices, unto me, saith the Lord?
 ' They are a trouble to me—— Put away the
 ' Evil of your doings from before mine Eyes,
 ' cease to do Evil, learn to do well——' And af-
 ' ter this come before me, and you will be agree-
 ' able in my sight.

Thus, Fathers, you have had an Antidote for the Poison of all your Errors about the Worship of

(i) Neque enim ejusmodi est Dei natura, ut ducatur mune-
 ribus, quemadmodum improbus foenerator. Sed nos nimium
 deliramus, siquando nos— propter munera acceptiores Deo esse
 ducimus. Etenim grave esset, si Deus ad donaria & sacrificia
 nostra respiceret potius quam ad animum, utrum justus sanctus-
 que sit. Ad quem equidem Deum arbitrator multo magis atten-
 dere, quam ad multi sumptus pompas atque sacra, quæ nihil
 prohibet eum qui multa in Deum hominesque peccaverit, seu
 privatus sit, sive respublica singulis annis perficere. Deus au-
 tem utpote a muneribus incorruptus, spernit hæc omnia, ut
 ipse, ejusque Propheta prædixit. *Pl. Alib. ii. p. 43.*

(k) *Isa. i. 11, 16, 17.*

God.

God. Thus have you seen all the Truths which you got *Clement XI.* to brand with the most odious Characters, own'd and acknowledg'd by the Wise among the Pagans. There, in a word, is your Condemnation, and at the same time a Vindication of Father *Quesnel*; a scandalous Condemnation, but a glorious Justification, because Reason comes behind Religion to be her Second in the Defence of that illustrious Defender, and Confessor of Truth.

C H A P. VII.

Of precipitant Absolutions.

A God whose Laws are observ'd and fulfill'd by Actions barely external; even by Sacrilege and Profanation; a God who is honour'd by coming before him with a Heart altogether corrupted and full of unclean Passions, provided that the outward Man be modest and reserv'd; a God who may be pray'd to after the manner of Idols, that is to say, without any Intention to pay him any Honour or Adoration; a God of this Nature is certainly not severe towards Sinners, and it can be no difficult Task for one that has offended him to make his Peace, and be reconcil'd to him:

Heretofore indeed Sins were expiated by Tears and Grief, which flow'd from a contrite and afflicted Heart. Penance, that painful Baptism, was the only Resource of Sinners, who employ'd all their Strength to appease the Wrath of a justly incens'd God; and the Body, the Soul, the Mind, and the Heart, all form'd but one Victim which was incessantly offer'd up to him in Sacrifice.

How plain and honest were those Primitive Penitents! They imagin'd that all this mournful Preparation, I mean these Tears, these Labours, these Heart-breakings were really necessary. They took every thing that was said to them about the Discipline establish'd by the sacred Canons, in a literal Sense, and did not perceive that 'the Cyprians, the Augustins and the other Fathers, talk'd oratorically, as the Jesuit Francolin (a) has so judiciously remark'd, when they exhorted to Virtue, and urg'd the necessity of a tedious painful Penance, animated, and try'd by the Touchstone of Charity or Love.'

Oh! what a happy and ever blessed Minute was that, most subtle Francolin, when you made this wonderful Remark! All Sinners will here say, may your Name, incomparable Jesuit, be for ever celebrated, for having taught us that all those old Canons, that antient Discipline, in a word, all those old Notions of Penance were only human Inventions, Figures of Rhetorick, and they who propagated them antiquated Rhetoricians, whose Maxims were harsh, mortifying and severe: 'Yours indeed, as you, admirable Francolin, say very well, are gentle, agreeable, and (b) we agree with you, that 'tis altogether owing to the Divine Wisdom that your way of dealing with Sinners is substituted in the room of that antient Severity which only serv'd to increase Licenti-

(a) Igitur ORATORIE locutus est aliquandò Augustinus, ORATORIE reliqui Patres— dum populum suum— ad virtutem impellunt, dum necessariam esse dicunt longam, asperam, probatam, & charitate plenam poenitentiam, dum— Canones laudant. *Franc. Tom. ii. Disp. 11. p. 321.*

(b) Hæc satis ostendunt suaviorem hanc administrandi Sacramenti Poenitentiae rationem— non hominum vitio inventam fuisse, sed potius divino Consilio. *Disp. 2. p. 20.*

ousness

‘ousness (c), because it frighten’d those from Penance, whom it did not turn away from Sin.’

It must be own’d therefore to the Honour of the Jesuits, they are much more frank and complaisant than all the antient Fathers. Being Men perfectly good-humour’d and courteous, they are none of that waspish Tribe which there’s no coming near without being stung. ’Tis Father *le Moine* who gives this fine Character of all his Society. Being deputed by the whole Body to speak their Praises, he says, in the Name of all the Jesuits (d), ‘No, no, we are none of those melancholy Teachers nor savage Directors——We are come into the World to teach what before was unknown, and what, if any body else had taught would ne’er have been believ’d. Well, what then? Hear him and admire, viz. *That Sins are expiated in these Times with much more Joy than they were heretofore committed.*

Verily, this is not to be disputed. That’s a fine Secret, and is come into the World very a propos: For in the Age we live in, Sins are numerous, and so are Sinners. And to the end that no body may think I impose upon Mankind, these are the Jesuits own Words, in their Book intituled, *The Picture of the first Century of the Society of Jesus*. ‘Crimes are expiated (e) now always with much more Fervency and Alacrity than they were heretofore committed——So that many Persons no sooner contract Guilt, but they wash off the Stain.’

(c) Nullum igitur is rigor licentiæ frænum tunc fuit, & forte fuit ejus augendæ occasio; quin certe fuit, dum quos non absteruit à peccatis, absteruit à pœnitentiâ. *Disp. 11. p. 329.*

(d) *In his Manifeste Apologetique, p. 95.*

(e) Alacrius multo atque ardentius scelera jam expiantur, quam antè solebant committi—plurimi vix citius maculas contrahunt quàm eluant, *l. iii. c. 8. p. 372.*

It may be thought, perhaps, that these Words are purely calculated for Conversation, and to prevent Sinners from being alarm'd. Not at all. The Jesuits are altogether as amiable in Practice, as they are in Speculation, and if Proofs are requir'd, here's enough.

Let a Person, for Example, who has a very fair opportunity and a strong Temptation to commit a Sin which he is not willing to let go, only consult the Reverend Father *Bauni*: This Jesuit will absolve him on the Spot. But some rigid Jansenist will say, Father *Bauni* is a loose Confessor; for the first Step which a Man ought to take to render himself worthy of Absolution, shou'd be to quit the fair Opportunity; but that's talking exactly like a Father of the Church, I mean an *Orator*. For, before a Man shou'd talk thus, and act consequentially, it must be inquir'd whether such Person has not some legal Reason which excuses him or her from letting the opportunity of sinning slip; as for Example, the danger of losing Reputation, or Honour, or Estate; for at such time the Business is, not to refuse Absolution, but to grant it. How can this be? 'Tis as Father *Bauni* says, 'because when this Penitent has a just Reason to expose himself to the danger of sinning, he neither seeks the Opportunity directly or expressly, nor the Sin consequent thereupon, but all he aims at is his Conveniency, viz. the Preservation of his Credit, Honour, or Estate, in which he might be a Sufferer if he omitted or avoided such Opportunity of sinning (f).

(f) Quia cum est justa causa exponendi se peccati periculo, penitens nec occasionem vult expresse & actu, nec peccatum ex ea consequens, sed commodum suum, nempe privationem damni in fama, honore, pecuniis; quo bono non frueretur, si occasionem perditam omitteret, aut vitaret. *Bauni Theol. Mor. part i. Tract. 4. de Pœnis. q. 14. p. 24.*

This

This is a very plain Principle, and yet, for want of knowing it, a Janfenist wou'd tell you in the very words of Jesus Christ, ' that a Man had better ' part with a Leg, or an Arm, and even pluck ' out an Eye and cast it from him, than to suffer ' them to offend him *.' But to talk after this manner, is talking like the Gospel, whose Language, as we see, favours very much of the *Ora- tor*: Whereas according to strict Truth, I mean, according to Father *Baumi*, a Man is not oblig'd to proceed to such Extremities; and provided that he does not directly or expressly seek the Opportunity of sinning, but only his own Conveniency, for the Security, in short, of his Honour, Reputation or Estate, he has just Cause to expose himself to the danger of offending God.

A Consequence ought to be drawn from so admirable a Principle, and this is what Father *Baumi* has not fail'd in (g). ' It follows, *says he*, from ' all that I have now said, that Absolution may ' be given to a Woman who entertains a Man in ' her House, with whom she often Sins, if she ' cannot civilly get rid of him, or if she has any ' reason to let him lodge with her longer; pro- ' vided she takes a firm Resolution to sin no ' more with him.' Pray take Notice that this word *provided*, &c. is of an uncommon Acceptation; for every body wou'd have been apt to think, that 'tis much more difficult to form a Resolution all on a sudden strong enough to break the Chains of Pleasure in an Instant, and to reduce the Will from Vice to Virtue, than it is to send away a

* *Mat. v. 29, 30. c. xix. 7.*

(g) Sequitur ex dictis absolvi posse sceminam, quæ domi suæ virum excipit, cum quo sæpe peccat, si eum honestè inde non potest ejicere, aut causam aliquam habet eum retinendi, dummodo firmiter proponat se cum eo amplius non peccaturum. *Ibid. q. 15. p. 26.*

Man civilly—who is the Cause of Sin. But to think after this manner, betrays an Ignorance of the Heart of Man, and especially those of Women; for Father *Bauni* who knew them much better, thinks quite otherwise.

But this honest Jesuit is not near so indulgent to the Men, as to the Women. He grants Absolution to all manner of Sinners, always indeed with this Condition, provided they truly repent of their Sins, and take a firm Resolution to relapse no more into them. He goes even further; for he absolves all in whom he sees no hopes of Amendment. Is it possible? yea, 'tis much more than possible; for 'tis real. 'May one grant Absolution, says this Father, to a Person who often confesses the same Sins, tho one sees no Hopes of Amendment (b)?' *This is his Answer (i).* 'I say in the first place, that altho the Penitent has a habit of sinning, whether it be Swearing, or any thing else contrary to the Commandments of God, the Law of Nature, or the Precepts of the Church, yet Absolution must not be deny'd him, if he truly repents of the Sins he has committed, and resolves to amend.

'In the second place, I say, that Absolution ought neither to be refused to him, nor defer'd, tho there be no sign of his future Amendment.'

(b) An danda sit absolutio confitenti sæpe eadem peccata sine spe profectus?

(i) Dico primò: Et si pœnitens consuetudinem peccandi habeat, jurandivè, aut aliud simile quid admittendi contra Legem Dei, Naturæ aut Ecclesiæ; non est tamen ei neganda absolutio, si verè eorum admissorum pœnitet & emendandi sui propositum habet.

Dico secundo nec negandam, nec differendam ei, etsi emendationis futuræ spes nulla appareat. *Bauni* ibid. p. 100. q. 22.

I pass over all that the same Jesuit says, (k) ' relating to Servants, and Cousins of both Sexes ;
' Masters and their Handmaids, who prompt and
' assist one another to sin ;' and proceed to the famous Father *Pirot*, who is going to give us the Sentiments of the whole Society, who had chose him before all others to make an Apology for the Casuists. He explains himself after this manner on the Subject we are treating of : (l) ' The Priest,
' says he, ought therefore to absolve the Penitent,
' tho he supposes that he will return to his Sin.
' The Divines, (*Jesuits*) adds he, go farther, and
' say, that even tho the Penitent should think
' himself likely to relapse soon into his Crime, yet
' he is in a proper State for Absolution, provided
' he is displeas'd with the Sin at the time of Confession.'

Tambourin carries this Matter still farther. He says, in his Address to the Confessors, ' When (m)
' you observe your Penitent very much addicted
' to a Crime, be cautious how you press it to him
' to be sorry for such darling Sin ; for there wou'd
' be danger of his having a real Abhorrence of it
' when he call'd it to Mind. You must content
' your selves with his Detestation of it in general,
' in which there will be little or no difficulty.'

To be plain ; Can there be more civil Confessors than these in the World ? Was ever such loose Discipline known ? Alas ! my Fathers, (for ye are all *Tambourins* and *Baunis*) what has Jesus Christ done to you, that you should thus profane his Blood ? What has the Church done to you, who has receiv'd you, and still harbours you in her Bo-

(k) In his Catalogue or Summary of Sins, Ch. 46. p. 715. Quest. 5. Edit. 6.

(l) Apology of the Casuists, p. 182.

(m) In his easy Method of Confession, L. i. ch. I. § 2. p. 5. n. 5. som,

fom, that you should make a Jest of her Maxims, and treat them like the Maxims of an Orator? What have so many distemper'd Souls done to you, that you should seal their vitious Habits by as many Sacrileges as you grant them Absolutions? What, in short, has Truth done to you, that you should get it condemn'd more ignominiously in your *Constitution* than it was heretofore, when being conceal'd under the Veil of our Flesh, it was drove out of the Field to be hang'd on a Gibbet? For what Characters can be more infamous, than those which you have heap'd up for every one to throw at these two Propositions of Father *Quesnel*? (n) 'Tis a Point of great Wisdom, Knowledge, and Charity, to give Souls time to humble themselves, and to be sensible of the Nature of Sin; to beg a Spirit of Repentance and Contrition, and to begin, at least, to satisfy the Justice of God, before they are admitted to a Reconciliation of the Church.— (o) We know not what is Sin, and true Repentance, when we would be soon restor'd to the Enjoyment of the Felicity which Sin has depriv'd us of, and when we are loth to bear the Confusion of such Separation.— These two Propositions, *says the Constitution*, are either false, or captious, or harsh, or shocking to pious Ears; or scandalous, or dangerous, or rash, or injurious to the Church and her Customs. As for the Terms *outrageous* and *seditions*, I don't think they are so; but they may be either impious, or blasphemous, or suspected of Heresy, or favouring of Heresy, or favourable to Hereticks, Heresies, and Schisms; or, in a word, erroneous, or heretical.' That's the *Inscription* which pught to be placed (p) at the Head of the *Constitu-*

(n) Proposition 87.

(o) Prop. 88.

(p) Mark xv. 26.

tion; because 'tis the Reason for condemning 101 Propositions, and in particular those two about Penance, just now mention'd. But this is not all: These two Propositions are even a Part of that *Poison and corrupt Matter* (q) of the Ulcer, which Clement XI. found in Father *Quesnel's* Book; and which, like an excellent Surgeon, he lanc'd to let it out: And Father *Quesnel*, for his Punishment for having thus fill'd his Book with *Corruption and Venom*, has been term'd a *Wolf cover'd with Sheep's clothing*, and (r) *the true Son of the old Father of Lyes*.

O God! what must become of the Church, if thou suffereſt the *Constitution* to make further Progress? How can this Church, thy Spouse, be fruitful? Innocence vanishing almost as soon as Reason sprung up, she had no other Resource left but this, I mean that of Repentance; but 'tis condemn'd and excommunicated; and they who know the Rules of it, and enforce the Practice of 'em, are treated as Wolves and Satan's Pupils. Once more, O God! how then can the *Male-Children* (s) of thy Church form a Family, if thou dost not procure a Revocation of the Order which the Society has caus'd to be given out, *to drown them?* (t)

Alas! O Lord! how many are already dead, banish'd and interdicted! and what fills up the measure of our Grief, is to see a Bishop (u) who awkwardly mimicks the Language of a Friend, come and tell us, with an Air of Enthusiasm, ' That

(q) See the Preamble to the Constitution.

(r) Ibid.

(s) Exod. i. 22.

(t) The Jesuits being the Authors of the Constitution, they only are chargeable with all the Briefs, and all other Laws of Death, which excommunicate and exterminate the Jansenists.

(u) M. Languet Bishop of Soissons.

‘ to be alarm’d at the Constitution is injuring (x)
 ‘ the Church, *as if the Church could do less than ab-*
 ‘ *hor such a Decree*; and that to murmur at it is
 ‘ criminal.’—Pray God forgive him the Crime he
 has been guilty of in uttering such Words, or at
 least in suffering them to appear in his Name. But
 let us return to our good-natur’d Confessors.

‘Tis a constant Maxim with the Jesuits, Not to
 defer Absolution to habitual Sinners. And if any
 body should be stagger’d in the Belief of this, after
 what we have said already, we hope that all his
 Doubts will disappear, when he has seen what we
 are now going to mention.

‘ No, says Father Archdekin, according to the
 ‘ common Rule, (y) Absolution ought not to be
 ‘ deferr’d to those who are habited in Sin, till they
 ‘ are actually reform’d: And this is taught by so
 ‘ many Divines, that I could reckon up thirty out
 ‘ of different Schools whom I have read, and care-
 ‘ fully examin’d; among whom are our Fathers
 ‘ *Suarez, Lugo, Dicastillo*, and others.’

Father *de Reulx*, another Jesuit, says likewise, (z)
 ‘ That to refuse Absolution to habitual Sinners,
 ‘ till such time as they have entirely shaken off
 ‘ the ill-Habit, is not acting like the Vicar of a
 ‘ meek Shepherd; and instead of throwing out the

(x) C. i. Advert. p. 71.

(y) *Ceterum, ut supra dixi, non esse lege ordinaria diff-*
rendam consuetudinariis absolutionem, donec actu vitam emen-
dent, docent tanto numero Theologi, ut ex ipsis possim omnino
triginta rectè lectos & examinatos ex variis scholis proferre, in-
ter quos est Suarez, Lugo, Dicastillo, &c. Archdekin, *in his*
Theology or Polemic Resolutions, Part iii. Tr. 1. Quest. 15. p. 140.

(z) *Consuetudinariis absolutionem negare, donec consuetudi-*
nem penitus exuerint, non est boni & mansueti Pastoris Vica-
rium agere; sed pro salutis anchora desperationis laqueum ob-
ijcere. *In a Thesis maintain’d at Louvain*, July 28. 1688. Po-
 sit. 40.

‘ An-

‘ Anchor of Salvation, is leading them into the
‘ Gulph of Despair.’

Father *Maes*, another Jesuit, decides this Point with the same Freedom (a). ‘ Absolution, *says* *be*, must neither be deny’d nor deferr’d to a Sinner, precisely because he will not forsake the next occasion of mortally sinning, when he has no just Reason to forsake it.’ And as he is a mighty Man for Principles, these are two on which he founds his Decision: ‘ For, *says* *be*, that Maxim, *viz.* ‘ that a Relapse is a Sign that the Repentance was not sincere; and the other Maxim, *viz.* that Sinners are not converted on a sudden, have neither of ‘em the Appearance of Truth.’ So also, *says* Father *Archdekin*, (b) ‘ No regard ought to be had to the new Method of a few Confessors, who condemn this Practice (of granting Absolution on the Spot) upon a mistaken Notion, that the sudden Conversion of Sinners is seldom sincere.’

Come away, therefore, ye Sinners, be the Crowd never so great: Come, ye that are fix’d in old Habits, and stand at the very brink of Sin; come all away to this *Vicar of the good Shepherd*. But what did I say? No no, come rather to *Persius*; and you’ll see that the Jesuits impose upon you, when they tell you, that to think Conversion is work’d slowly and by degrees, is only a new Method, and a false Pretext to defer Absolution. You are deceiv’d, dear Friends, with all your Jesuits. *This*

(a) Nec adeo præcisè alicui neganda aut differenda est absolutio, quod proximam peccandi graviter occasionem nolit deferere, quando justam non deferendi habet rationem. — Veri speciem non habet illud, relapsus non verè prius poenituisse, nec illud peccatores subito non converti. *In a Thesis maintain’d at Louvain, in July 1693. Rosit. 36.*

(b) Nec audienda est contra hanc præxim methodus nova paucorum, falso fundamento innixa, quod nempe sincera peccatoris conversio non soleat esse repentina. *In the Place already quoted, Part iii. tr. 6. p. 397. n. 7.*

Pagan

Pagan Poet will tell you that you are mistaken, if you suppose there's such a Rapidity in the Transition of the Heart from Vice to Virtue. But the Penitent will say, I have already made an Effort. 'No no, *Perfius* will say, I don't believe you are a Convert for all that; because (c) you have once check'd the Violence of your Passions; and once refus'd to yield Obedience to them, don't tell me that you have broke the Links of the Chain. 'Tis no such Thing: For a Dog, which after great struggling breaks the Noose and runs away, still drags part of the Chain with him by which he was fasten'd.' This is what *Perfius* would say, without granting Absolution: by which 'tis plain how much he was an Anti-Jesuit.

Horace would talk in the same Language to an habitual Sinner. He would say to such a one, Your Heart is like a Vessel in which some bad Liquor has stagnated. Now, you know, 'that (d) a Vessel retains the Smell of the first Liquor that is put into it, for a long time.' So that he is for no Absolution.

Catullus would also tell him, 'That a Passion, such as that of Love, for instance, strikes its Roots deep; and that the Heart (e) infected with it, does not get rid of it all at once.'

Seneca would also say to the voluptuous Man; You know not what an Enemy you have admitted

- (c) Nec tu cum obstiteris semel, instantique negaris
Parere imperio rupi, jam vincula dicas.
Nam & luctata canis nodum abripit: attamen ille
Cum fugit, à collo trahitur pars longa catenæ.

Perf. Sat. v. l. 157, &c.

- (d) Quo semel est imbuta recens, servabit odorem,
Testa diu _____ *Hor. Epist. ii.*

- (e) Difficile est longum subito deponere amorem,
Difficile est _____ *Catul. Epig. lxxvii.*

into

into your Heart : ‘ What Enemy (f) more outrageous and troublesome have some Men than their own Pleasures, which when they have once made familiar and customary, they can’t get rid of ’em, but are as it were drown’d in them *whether they will or no*. For, such is the unhappy Condition of the Voluptuous, that they are Slaves to their Pleasures without the true Enjoyment of ’em ; and what is the greatest Misfortune of all, they hug their Chain :’ Therefore don’t think ye are so soon free.

The Jesuits will not fail to say, that all these Pagans are *Quesnellists* ; and for this very good Reason, because they teach all the Truths that are opposite to their Errors. But there are others behind, who by no means believe that the Conversion of Sinners is wrought so speedily as those Fathers imagine ; or that the Transition is so rapid as they say it is from Vice to Virtue. No no, a Man does not become honest with the same Ease as he does a Libertine : As *Plato* says very justly, ‘ We fall (g) easily into Vice ; we run into it, as one may say, full speed. But ’tis not so with Virtue : The Gods expect that we should go thro’ many Toils and Sweats before we attain to it ; and they have made the Road tedious and difficult.’

The Poet *Lucilius* makes use of the same Terms to express the same Truth : ‘ The (b) Gods, says

(f) *Quis hostis in quemquam tam contumeliosus fuit, quam in quosdam voluptates suæ sunt ?—Voluptatibus itaque se mergunt, quibus in consuetudinem adductis carere non possunt—serviunt itaque voluptatibus, non fruuntur ; & mala sua, quod malorum ultimum est, amant. Sen. Ep. xxxix. p. 136. t. 2.*

(g) See the above-mention’d Author, p. 48. where you’ll find the Passage in the *Latin*.

(b) *Virtutem voluere Dii sudore parari
Arduus est ad eam, longusque per ardua tractus,
Asper & est primum : sed ubi alta cacumina tanges,
Fit facilis quæ dura prius fuit, inclyta virtus.* *Lucil.*

‘ *he,*

‘ *be*, have decreed, that Virtue shall only be attain-
 ‘ ed by the Sweat of the Brow. The Road which
 ‘ leads to it is tedious, painful, and difficult. ’Tis
 ‘ steep at the first setting out ; but when you have
 ‘ surmounted the lofty Cliffs, the Path to illustrious
 ‘ Virtue, which you at first thought impassable,
 ‘ will become easy, and then you’ll be recompens’d
 ‘ for all your Toil.’ I did not care to suppress
 these last Words, because I had a Mind to shew,
 that the Pagans would not only have refus’d Ab-
 solution, but at the same time would have com-
 forted their Penitents.

Now from all these fine Principles let us draw
 the Consequence, which is perfectly natural and
 plain ; but must be terrible to the Bull, and to
 you the Vicars of the good Shepherd. Now, ac-
 cording to *Perfius*, *Horace*, *Catullus*, *Seneca*, *Plato*,
 and *Lucilius*, a Person must be ignorant of the Na-
 ture of Sin, who thinks that Conversion is a Work
 of Rapidity, and in consequence that an habitual
 Sinner may be immediately reconcil’d to God.
 Therefore, ’tis a Behaviour full of Wisdom, of
 Light, and of Charity, to defer Absolution to
 such as are so liable to Sin : And by the Rule of
 Contraries, ’tis a Behaviour full of Folly, Blind-
 ness, and Cruelty, to grant sudden Absolution to
 Sinners of this kind : Yet, Fathers, this is your
 Behaviour, and what the Bull authorizes ; but ’tis
 a Behaviour disallow’d by holy Men, and con-
 demn’d by the Profane : whereas the Conduct of
 Father *Quesnel* is justify’d by all Tradition, (i) all
 the Fathers, all the Doctors of the Church ; and
 before their time, by the wisest of the Pagans.

(i) See the 10th Part of the Hexaples, Tom. iv. *Discipline*
of Penance, p. 348.

You have more to say still, my Fathers. Your Father *Francolin* deserves a particular Attention. But before we produce his Sentiments, 'tis fit the Publick should know, that *Baldassar Francolin*, a famous Divine of the Jesuits Society, caus'd a Theological Tract to be printed at *Rome* in the Year 1705, with the Permission of *Clement XI.* the then Pope, intitled, (k) *The Roman Clergyman forewarn'd against too much Severity*; in which he has muster'd up the several extravagant Sayings of the Casuists, relating to the Administration of the Sacrament of Penance, in order to defend them: That is to say, this Jesuit took Pains from that time to justify the new Doctrine of his Brothers; to the End, that when the Bull had dispers'd the old Doctrine, the new might be the only one of weight and authority in the Church.

After this short Preamble, let us just call to mind what this *Romish* Clergyman told us before, concerning the primitive Fathers of the Church: 'That they talk'd like *Orators* when they exhorted to Virtue, and demanded a tedious painful Penance, try'd and animated by Charity.'—Let us also not forget that curious Secret he discover'd to us; 'That it was the Result of Wisdom altogether divine, that the Jesuits had found out so gentle and agreeable a Method in the Administration of the Sacraments, instead of the antient Severity: A Severity, *says he*, which, far from restraining Licentiousness, has been the occasion of augmenting it, by diverting from Penance those whom it did not turn aside from Sin.' To these Strokes we will add what he tells us further, which is perfectly comfortable.

(k) *Clericus Romanus contra nimium rigorem monitus, &c.*

(l) ' Our present Condition, *says he*, with a positive confident Air, is much happier than theirs ' was who liv'd in the foregoing Ages :—And why ? Is it because instead of *Cyprians* and *Augustins*, we have *Escobards*, *Tambourins*, *Baunis*, *Valencias*, *Francolins*, *Archdekins*, and the like ? most certainly. *Says this Romish Clergyman again*, (m) ' I ' deny that there was more Piety in that infant ' Church which you call rigid and severe, than ' there is in it now.' What this Piety is, which truly flourishes in our Time, and for which we are oblig'd to the Jesuits, we shall see presently. (n) ' Never till now, *says he*, were the Churches so ' splendid ; never so many Spectacles, or Shews ' of Piety in our Temples, so many religious Offices, nor so many Remedies for the Cure of ' Souls.'—What Jargon is here ! Remedies, Spectacles, Offices, fine Churches : yea, *Francolins* and *Archdekins* ; this favours strongly of a Stage-Player, and not of an Orator. Alas ! be it known to you Father *Francolin*, and your whole Tribe ; know, that with all your Practices of easy Piety, *were they even as your Father Le Moine says*, (o) ' more ' easy than Vice, and more agreeable than Pleasure : Know, that with all your trifling Remedies of Weekly, or at most Monthly Expiations, ' which are made for Crimes with more Alacrity

(l) *Esse longè meliorem nostrorum temporum conditionem quam præcedentium. Franc. Tom. ii. Disp. 11. p. 312.*

(m) *Loquor de fidelibus Ecclesiæ adolescentis, quam severam & rigidam appellas : hanc ergo sanctiorem fuisse nego. Ibid. p. 314.*

(n) *Nunquam uberiora fuerunt adjumenta, quàm modò, cum tantus est Templorum nitor, tot in Templis pietatis spectacula, tot officia religiosa, quæ exercitationes tam variz—tot morbis animæ curandis remedia. Ibid. p. 313.*

(o) *In his Book of Easy Devotion, p. 291.*

' than

‘ than they were formerly committed (p);’ know, that with all your *Spectacles* or Shews, which are not so edifying as they are scandalous and profane, by reason of the Luxury and Immodesty of the Persons who assist therein : Know, that when all’s done, ye are but Quacks : Know, in short, that with all your fine, magnificent, gilded Churches, ye are nothing before God but whited Sepulchres, if Love, represented by that Gold, doth not dwell in your Hearts. Perhaps you think I am sending you to Jesus Christ or St. *Paul* to learn this Truth : you are mistaken, those Masters are too sublime for you. *Persius* is the Man I recommend you to : Hear the Question this Poet is going to put to you, and since you can’t answer it, he will for you.

‘ Tell me, (q) ye *Pontifices*, or Gentlemen Pontiffs, for what use is all this Gold in your sacred Places? Why it signifies just as much as the jointed Babies, which when the Girls are too big to play with they offer to *Venus*.’ Hear now what this Pagan is going to add ; ‘ Let us present the Gods with an honest, sincere, generous Heart, affected with the most lively Passion for Justice and Honour : That’s all I wish to give them, and I am sure of obtaining what I want, tho I should give them no other Sacrifice than a little Meal and Salt.’—But to offer such a Heart as this to the Deity, would be relapsing into the Practice of

(p) *Alacrius multo atque ardentius scelera jam expiantur, quam ante solebant committi : nihil jam menstruâ, nihil hebdomadaria expiatione moribus receptum magis. In the Picture of the first Century, L. iii. c. 8. p. 372.*

(q) Dicite, Pontifices, in sancto quid facit Aurum ?
Nempe hoc quod Veneri donatæ à virginis pupæ
Quin damus id superis—
Compositum jus fasque animi, sanctosque recessus
Mentis & incoctum generoso pectus honesto ?
Hæc cædo ut admoveam Templis & farre litabo.

Pers. Sat. ii.
the

the antient Orators, and this is what neither *Francolin* nor his whole Society will admit of.

No doubt, a Question will arise here, What are the Dispositions which the Jesuits require for approaching to the holy Table? But let none expect to find them so rigid as the *Romans* were with regard to the Vestals. Those Priestesses, while they were in the Service of the Goddess *Vesta* (r), and took care to keep in the Flame which was to burn for ever upon her Altar, were to preserve themselves pure, on pain of being interr'd alive. This was a Purity that look'd well enough indeed in the Pagans time. But as for us, who are born in more happy Days, we are not oblig'd to be so much upon the Reserve; and especially since Father *Le Moine* the Jesuit is come, to give to Pleasure the Honour due to it (f), and to reduce it under Discipline.

Ask now the Jesuit *Azor*, 'Whether Nocturnal Pollution, such as (t) is describ'd by St. *Thomas*, 'hinders the Priest who is therewith defiled from 'celebrating Mass that Day?' *he will tell you*, 'That perhaps 'twas formerly a Command of the 'Church, not to sacrifice during that time. But, 'he'll add, (u) whatsoever such Precept of the 'Church was, which does not appear to me to

(r) *Tho here we set the Severity of the Romans in opposition to the loose Discipline of the Jesuits, we don't expect that they should deal with their Penitents as those Pagans did with their Vestals.*

(f) *Father Le Moine's Easy Devotion, p. 202.*

(t) *Quæritur an quando nocturna pollutio talis est, qualem S. Thomas describit, impediatur missæ sacrificium eo die. Institut. Moral. Tom i. l. 10. c. 31. p. 1307.*

(u) *Sed quidquid sit de hujusmodi præcepto Ecclesiæ, quod mihi non videtur impositum fuisse, multo verius est quod alii docuerunt fas, esse sacerdoti eo die sacrificare, præmissâ confessione cum legitimo cordis dolore. Ibid.*

' have

‘ have been establish’d, ’tis much more true as
 ‘ others have taught, that ’tis lawful for a Priest to
 ‘ sacrifice on that Day, after having confess’d his
 ‘ Sins with a legal Sorrow of Heart.’ Now, the
 Reason he gives for it is not unworthy of remark :
 ‘ For, *says he* (x), there is no other mortal Sin
 ‘ whatsoever (provided it be expiated by a legal
 ‘ Sorrow and Confession) which is a Bar to the
 ‘ Celebration of the sacred Mysteries.’ So that
 neither Adultery, nor Incest, nor other Crimes yet
 more horrid, ought to hinder a Priest from cele-
 brating Mass, after he has once confess’d with a
 good Attrition : for that’s what *Azor* means by a
 legal Sorrow.

Mascarenbas, another Jesuit, decides likewise,
 ‘ That he who is defil’d with any criminal Impuri-
 ‘ ty, in what manner soever, may without Sin re-
 ‘ ceive the Communion the same Day, after he has
 ‘ confess’d. ’Tis true, *he adds*, that the Difficulty
 ‘ is greater upon the Person who has committed
 ‘ Wickedness with another ; whether it be Forni-
 ‘ cation, Adultery, or the Sin against Nature, &c.’ (y)

One would be apt to think, that now he is
 confounded. Not at all : For, *continues he*, ‘ I
 ‘ say, whoever is guilty of such voluntary and mor-
 ‘ tally sinful Pollution, whether in secret, or with
 ‘ a Partner (z), may receive the Sacrament upon
 the

(x) Nullum quippe aliud quodlibet lethale peccatum, modo
 illud sit dolore legitimo & confessione expiatum, sacrificium im-
 pedir. *Ibid.*

(y) Sive habeatur, per fornicationem, sive per adulterium,
 sive per peccatum contra naturam, vel quocunque alio modo,
Tr. de Sacram. tr. 4. de Eucharist. Disp. v. c. 7. p. 239.

(z) Dico, qui habuit voluntariam & mortaliter peccaminosam
 pollutionem, sive cum complice, sive sine illo, si habeat
 debitum illius Dolorem, præmissa confessione, poterit in eodem
 die communicare, quin in hoc peccet mortaliter, nec etiam ve-
 nialiter. Ita Sylvester, Navarrus, Pater Ægidius, P. Hurtados,

‘ the same Day, after he has confess’d in due
 ‘ Sorrow, and herein he will not sin either mor-
 tally, or even venially.— And this, *he adds,*
 ‘ is according to the Decision of *Silvester, Na-*
 ‘ *varrus*, and our Fathers *Giles, Hortado, Azor,*
 ‘ *Suarez, Layman, Henriques, Facundez, Johannes*
 ‘ *Sancius*, and many others ;’ *all Vicars of the good*
Shepherd.

But, some perhaps will object, Suppose a Fornicator has made a Vow not to receive the Communion on the very Day he has sinn’d, ought he not to keep his Vow? ‘ No, *says Mascarenhas*, for
 ‘ there’s no difficulty but he can get over (*a*). And
 ‘ from hence, *says he*, I infer, that a Vow made
 ‘ by a Person not to receive the Eucharist upon
 ‘ the Day that he has committed Fornication, even
 ‘ after he has confess’d with a true Sorrow, is not
 ‘ valid : for such a Vow is an Obstacle to a greater
 ‘ Good, and therefore cannot be a true Vow, nor
 ‘ bind the Person who made it.’

In a word, this Jesuit, in order to rivet his Maxim, and to crowd the Tables of Jesus Christ with abominable Guests, says, that Confessors ought to advise Sinners to receive the Sacrament on the very Day that they have abandon’d themselves to the most criminal Impurities ; ‘ Nay, *says he*, (*b*) such Sinners ought rather to be advised
 ‘ to receive the Sacrament, provided they are duly
 ‘ fitted for it by Confession.’—Can there be a bold-

P. Azor, P. Suarez, P. Laymanus, P. Henriques, P. Facundez, & cum multis Johannes Sancius. *Ibid.*

(*a*) Et hinc infero non esse validum votum factum non suscipiendi Eucharistiam die habitæ copulæ fornicariæ, etiam præmissâ confessione cum vero dolore ; nam tale votum est impeditivum majoris boni ; ideo non potest habere rationem voti nec vim obligandi. *Ibid.*

(*b*) Imo potius consulendum quod communicent, dummodo sint per confessionem ritè dispositi. *Ibid.*

er Assertion against Jesus Christ himself that *we must give that which is holy to Dogs* (c) ?

Yet, such is the Doctrine of which *Mascarenbas* makes the Virgin *Mary* Patroness, by the Dedication of his Book to her ; wherein he declares, ' That he teaches nothing in the Book, but what ' he learnt from her as his Mistress ; and that it ' was by Inspiration from her that he compos'd it.' But if he had inscrib'd it to *Venus* rather than the holy Virgin, nothing would have been more true.

The Father *de Moya*, a *Spanish* Jesuit, after having copy'd the Passages out of *Mascarenbas* which we have before quoted, explains himself upon this Subject thus : ' Our most learned Father *Francis* ' *Suarez*, whose single Testimony is worth a thousand others,' (so that this Spaniard throws in a thousand Jesuits upon us at once) ' contends also for ' our Opinion : ' And these are his Words ; ' One ' need not stick to declare, that there is no Sin in ' receiving the Sacrament soon after the Commis- ' sion of a mortal Sin, provided the Sinner has first ' duly confess'd.' Since this Passage is worth a thousand, we'll conclude this Subject with the following Extract of a Letter from M. *Charles Brulart de Genlis*, Archbishop of *Ambrun*, to M. *de Harlai*, Archbishop of *Paris*, dated June 28, 1686,

' The Pulpit of my Metropolitan Church, says ' this illustrious Prelate, having been for above a ' Century appropriated to the Jesuits College, they ' have preach'd before me, that the Sacrament of ' Penance justifies, if accompany'd with the Fear ' of Punishment, without any Motive of the Love ' of God whatever. And that tho a Person should ' be guilty of all the Crimes of the Damned, yet ' if he confesses, and promises his Confessor to ' amend, he needs nothing more to qualify him

(c) *Matth.* vii. 6.

‘ for receiving the Communion, instantly after
 ‘ such Confession.’ What a Harmony is here be-
 twixt this Doctrine of the Jesuits, and that which
 is authoriz’d by the Bull? viz. ‘ That a Man may
 ‘ draw near to God, and come before the Lord
 ‘ with brutish Passions, and demean himself with
 ‘ a Fear like that of Beasts.’

But what a horrid Harmony is this! ’Tis much
 more pleasant to hear the Speech which *Aeneas*
 made to his Father, when they went together out
 of *Troy*. *Aeneas* was just come from a Battle with
 the *Greeks*, and his Hands being still besmear’d with
 Gore, he says to *Anchises*, ‘ Do you, Father, take
 ‘ the Holy Things, and the Images of our Houf-
 ‘ hold Gods; for as I am but just come from the
 ‘ Battle, and all over bloody, I don’t think it fit
 ‘ for me to touch them, till I have wash’d my self
 ‘ in River-Water (d).’ What a Scruple was here;
 or rather, what Respect! *Aeneas*, with Hands
 which were rather pure than unclean, because he
 had been just fighting for his Country, yet pre-
 sumes not to lay them upon Idols; while Hands
 that are altogether profane, are not afraid to touch
 the Holy of Holies, and bring him Hearts for his
 Tabernacle, which are reeking hot with the most
 infamous Crimes.

How far might we expatiate on this Subject, if
 we were to take in all that we have already quoted
 from the Pagans in the foregoing Chapter, as to
 the manner of coming before the Lord? But as
 the Reader will undoubtedly call them to mind, we
 we will conclude with this fine Sentence from *Se-
 neca*, *That a Mind cannot take in God, if it be not*

(d) Tu, genitor, cape sacra manu patriosque penates.
 Me bello è tanto digressum, & cæde recenti
 Attrectare nefas, donec me flumine vivo
 Abluero

Virg. Æn. L. ii.

pure

pure and holy (e); which are Words as edifying in the Mouth of a Pagan, as the Expressions of the Bull and the Jesuits are impious and scandalous.

(e) Animus, nisi purus & sanctus est, Deum non capit. Senec. Epist. lxxxvii. p. 377. tom. 2.

CHAP. VIII.

Of the Love of our Neighbour.

AFTER Christians have been taught by the Jesuits, that all their Duties and Obligations to their Creator consist only in Duties that are barely external; after they have been told that 'tis sufficient to fear him, without loving him; after they have been taught rather to offend and insult him, than to obey him, and pay him the Homage which he has a right to expect from 'em: it will not be strange if we find the Jesuits have not much regard for Neighbours, when they have shewn so little for God; *Viscera impiorum crudelia* (a). The Mercies of the Wicked are cruel.

'What is written in the Law?' (b) said Jesus Christ one Day to a certain Expounder of the Law, who stood up and tempted him: 'Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Thought; and thy Neighbour as thy self.' This was the Doctor's Answer; of which Jesus Christ shewed his Approbation, and said to him, *This do, and thou shalt live.* But, say the Jesuits, Don't perform one

(a) Prov. xii. 10.

(b) Luke x. 25, 26, 27, 28.

Tittle of it, and thou shalt live nevertheless.

This was exactly the Language of the Devil formerly, when he was disguis'd in the Form of the most subtle of all Animals; *Ye shall not surely die* (c), said he to our first Parents, for eating the Fruit which was forbidden on pain of Death. So say our prudent cautious Doctors, Don't think you shall die, because you don't love God with all your Heart, with all your Soul, and with all your Strength: 'tis enough if you don't hate him; that is the Sense of the Command.

Then, as for your Neighbour, 'tis enough too, say they, if you don't hate him; for that was all Jesus Christ requir'd by those Words, (d) *These things I command you, that you love one another*. So when St. Paul said, *He that loveth another hath fulfilled the Law* (e); all he intended by it, was, that he who doth not hate his Brother hath fulfilled the Command, *on which hang all the Law and the Prophets* (f).

But some Men, who have not the Honour to be of the Jesuits Order, will say, This Interpretation is absolutely false; for when Jesus Christ commanded us to love our Neighbour, he plainly gave us to understand, that it was not enough not to hate him: *This is my Commandment*, says he, *that ye love one another as I have loved you* (g). Now I did not content my self with not hating you, but I lov'd you even to die for you, *at the time when we were Enemies* (h); from whence St. John concludes, *that we ought also to lay down our Lives for the Brethren* (i).

But *this is an hard Saying*, (k) cry the Jesuits, *We can't bear it*. Which is an Answer that we don't

(c) Nequaquam morte moriemini, Gen. iii. 4.

(d) John xv. 17. (e) Rom. xiii. 8. (f) Matt. xxii. 40.

(g) John xv. 12. (h) Rom. v. 10. (i) 1 John iii. 16.

(k) John vi. 69.

put into their Mouths on purpose to make them odious, but only because they have cashier'd the Gospel, and taught a Doctrine contrary to Jesus Christ. In order to be convinc'd of this, let us hear their Father *Tambourin*.

' As 'tis certain, *says he*, that we are oblig'd to
' love our Neighbour according to the saying in
' St. *Matthew*, *Thou shalt love thy Neighbour as thy*
' *self*. I think it altogether as certain that there's
' no Obligation to Love him by any internal Act
' or Motion expressly tending towards him (l).'

At first, one wou'd have thought that his meaning by those Words, *Thou shalt love thy Neighbour*, was, that he must be lov'd indeed; but 'tis quite otherwise. He preserves the Gospel Terms, but overthrows the Meaning. *Thou shalt love*, that is to say, *Thou shalt not love internally*, comes from the same Mint with *unjust Excommunication*, which signifies *just Excommunication*, and *true Duty*, which signifies *false Duty* (m).

Father *Lamy*, one as deeply vers'd in the Scriptures as Father *Tambourin*, makes use of an Argument which is altogether as cunning. ' We are
' not oblig'd by virtue of this Command to love
' our Neighbour, otherwise or better than our
' selves (n). Now we are not bound to love our
' selves with an internal Action of Love, *ergo*, we
' are not under the Obligation of such Love to our
' Neighbour.'

(l) Ita mihi certum videtur non adesse obligationem eum diligendi per aliquem actum internum expresse tendentem in ipsum proximum. *Tamb. in his Explan. of the Decal. Par. ii. l. 5. ch. i. p. 1. col. 1. n. 1.*

(m) Instr. Past. des xl. p. 115.

(n) Vi hujus præcepti non tenemur diligere proximum aliter, vel plus quam nos ipsos. Atqui nos ipsos non tenemur diligere actu interno charitatis: ergo nec proximum. *Lamy in his Theological Works, Tom. iv. Disp. 28. Sect. 1. n. 13. p. 377.*

Besides,

Besides, says he again, and a shrewd Remark it is, ‘ If we were oblig’d to love our Neighbour after that manner, many wou’d be damn’d for not having exercis’d such internal Act of Love towards all Men (o); which is impertinent, and by no means probable. So that as the Number of the *Elect*, according to him, is very great (p), as the way which leads to Life is very broad (q), and many there be that find it, it follows that a Man is not oblig’d to love his Neighbour from his Heart.’ This they call good Logick, of the same Standard with that of the Bishop of *Soissons*.

Who wou’d have believ’d that a Doctrine equally impious and ridiculous, wou’d have obtain’d Credit with any Set of Men except the Jesuits, by whom it was brouch’d. Nevertheless, M. *le Roulx* Divinity Professor at *Rheims*, copying after *Tambourin* and *Lamy*, has not blush’d to advance it in our time, and to tell his Scholars in his Treatise of Penance. That the Passage in St. *John*, *He that hath not Love, abideth in Death* (r), does not mean a formal explicit brotherly Love; and all that the Apostle intended by it, was to exclude the Hatred of our Neighbour.

No wonder that after the Jesuits have thus weaken’d, or rather overthrown the Command enjoind us, *to love our Neighbour*, they shou’d teach that we may wish his Death. ‘ We may wish harm to our Neighbour without Sin, says Father

(o) Multi damnarentur ex eo quod hujusmodi actum internum charitatis erga omnes homines non elicuerint, quod est argumentum ab absurdo & improbabili. *Ibid.*

(p) Matt. xx. 16.

(q) Matt. vii. 13, 14.

(r) Testimonium Joannis, *Qui non diligit manet in morte.* — De fraternâ charitate formali & explicitâ non agit — Vult solum excludi odium proximi. *Le Roulx*,

‘ *Bauni* (f), when we are push’d upon it by some good Motive. Thus, *continues he*, *Bonacina* holds that Mother guiltless who wishes the Death of her Daughters, when by reason of their Deformity or Poverty she can’t marry them to her Heart’s Desire.’ So *Tambourin* excuses the Son who wishes the Death of his Father, that he may the sooner come to his Estate. ‘ If you desire the Death of your Father with with a Proviso, the Answer is plain that you may do it lawfully (t); for if any Son says to himself, if my Father dies, I shou’d enjoy his Estate, then he does not rejoice for the Death of his Father, but for his Estate——.’ That’s the first Lesson which this Jesuit teaches Children, to shew them how they may honestly and lawfully desire the Death of their Parents. The second Lesson follows. ‘ I desire the Death of my Father, not as an Evil to him, but as a Good, or a cause of Good to my self, viz. because by such his Death, I shall succeed to his Estate (u).

This is exactly the Argument of Wolves, and other savage Creatures when they devour Men. They don’t kill them for mischief sake, but to feed upon their Flesh, and for their Subsistence. But they spare the Animals of their own Species. ‘ For, says *Juvenal*, who ever saw Lions or wild

(f) Quod ob deformitatem aut inopiam nequeat juxta animi sui desiderium eas nuptui tradere. *Bauni in his Somme des peches or Catalogue of Sins, ch. vii. p. 77. concl. 4.*

(t) Si desideres sub conditione, facilis item responsio licite posse. Si quis enim hunc actum eliciat: Si meus pater moreretur, ego hæreditate potirer, & gauderet hunc ille, non de patris morte, sed de hæreditate. *Tamb. in his Explanation of the Decalogue, part ii. l. 5. ch. i. S. 3. n. 30.*

(u) Cupio mortem patris, non ut malum patris est, sed ut bonum meum, seu ut causa mei boni; nimirum quia ex illius morte ego ejus hæreditatem adibo. *Tamb. ibid.*

‘Boars kill and worry one another to pieces?’
 ‘The very Tygers, as ravenous as they are,
 ‘maintain an inviolable Peace with their own
 ‘kind, and so do the Bears (*w*).’ Thus the wild
 Beasts are not so cruel as the Jesuits, and they
 who follow their barbarous Doctrine; a Doctrine
 which teaches human Creatures to murder and eat
 one another to gratify their Heart’s Desire, and to
 gain the least Temporal Interest: For if ’tis lawful
 to wish the Death of our Parents, in order to be
 Masters of their Estates, it must with much more
 Reason be so to desire the Death of other Men,
 when we may be thereby Gainers.

I own that I no longer stand astonish’d at the
 Discourses and Complaints which I hear every Day
 upon the Wickedness of the Times; that go where
 we will, we scarce find any People but what
 are ungrateful, perfidious and traiterous, that
 Friendship and Fidelity are but empty Names;
 that Interest and Covetousness are the vital
 Principles of all Mens Actions: I cease to won-
 der at it since I see the Jesuits spread over the Face
 of the whole Earth, and become the Teachers
 of Doctrine. Every good Tree, saith Jesus Christ,
bringeth forth good Fruit; but a corrupt Tree can-
not bring forth good Fruit (*x*). And what really can
 be expected from a Doctrine which teaches every
 private Man to wish for publick Calamities, pro-
 vided that in the Ruin of Families and Govern-
 ments he only has a View to his own personal
 Interest and Profit?

(*w*) Sed jam Serpentum major concordia : parcit
 Cognatis maculis similis fera : Quando Leoni
 Fortior eripuit vitam Leo ? Quo nemore unquam
 Expiravit aper majoris dentibus apri ?
 Indica tigris agit rabidâ cum tigride pacem
 Perpetuam.

Juven. Sat. xv.

(*x*) Matt. vii. 17, 18.

But

But this was not the Doctrine of *Seneca*. So great a Friend was he to Mankind, that he was against one Man's desiring the Death of another; and did not think that a Man shou'd content himself barely with not hating his fellow Creature. He requires on the contrary, that we shou'd love one another, and in order to inspire us with this reciprocal Love, he tells us, ' That (y) all this Universe which contains the Gods and Men, is but one; that we are all Members of that one great Body, and that Nature has made us all Brethren, having taken us all from the same Stock, and destin'd us for the same End. That for preserving the Union, she has planted in us a MUTUAL LOVE for one another, and has render'd us sociable; that Nature has constituted Justice and Equity, Virtues which teach us, that 'tis a much greater Evil to do an Injury than to receive one; that our Hands ought always to be ready to help our Brethren, and that in order to keep this Disposition alive in us, a Man shou'd always have in his Heart and Mouth this saying of *Terence*, I AM A MAN, and by Consequence think my self interested in every thing for the good of the Publick. To promote this Good in short, says the Pagan, is the only thing we are come here to do, because human Society is like an Arch, which wou'd tumble if the Stones did not bear up one another.'

(y) Omne hoc quod vides, quo divina atque humana conclusa sunt, unum est. Membra sumus corporis magni. Natura nos cognatos edidit, cum ex iisdem & in eadem gigneret. Hæc nobis amorem indidit mutuum, & sociabiles fecit. Illa æquum justumque composuit. Ex illius constitutione, miserius est nocere, quam lædi, & illius imperio paratæ sunt ad juvandum manus. Ille versus & in pectore & in ore sit, *Homo sum, humani nihil à me alienum puto*. Habeamus in commune quod nati sumus Societas nostra lapidum fornicationi simillima est, quæ casura, nisi invicem obstarent, hoc ipso sustinetur. *Senec. Epis. 95. p. 470, 471. Tym. 2.*

What

What an excellent Republick wou'd that be where all the Thoughts and Actions of every body shou'd be directed in pursuance of all those admirable Maxims! Wou'd not that Country be a Paradise, where all the Members shou'd be so conformable to one another, and so unanimous as to make the common Good their particular Interest? On the contrary, what a *Babylon*, or rather Hell upon Earth, must that Republick be, where Fathers and Mothers shou'd desire the Death of their Children, and Children on the other hand wish the Death of their Parents? where Men shou'd have no more Tendernefs for one another than if they had the Hearts of Bears and Tygers, having a view only to their own Satisfaction, turning every thing to their private Interest, and wishing to see the Ruin of others, the Decay of their Fortune, and finally their Destruction and Death, in order that themselves may be rich and great. Yet such are those Republicks and States who have the Jesuits for their Teachers and Masters, and conform to their Maxims.

How do I wish to raise my Voice to confound those Enemies of Civil Society! But if you talk of the Obligation to love God and our Neighbour, your Mouth is stop'd immediately, and you are call'd (z) Teacher of Lies, an artful Seducer, who under a specious pretence of the most solid Piety, imperceptibly insinuates pernicious Doctrine. Thus does *Clement XI* tax Father *Quesnel* for having advanc'd in his moral Reflections fifteen Propositions (a), which are all for the Love of God and our Neighbour. But if he had said, as *Tambourin*, that a Son may desire the death of his Father, that he may the sooner be Master of his

(z) See the Preamble to the Constitution.

(a) See from Prop. 44, to 59.

Estate; if he had said as *Bonacina*, that a Mother may wish the Death of her Daughters, because they have not Charms, or Fortune enough to be marry'd happily; if he had taught, with *Bauni*, that a Man may without Sin wish harm to his Neighbour, the Jesuits wou'd have spar'd him some of the Praises which they have so profusely bestow'd upon themselves. Instead of the odious Name of *false Prophet*, they wou'd have call'd him as they do themselves, ' a Man eminent for Learning (b) and Wisdom, a Hero, a *tutelar Genius*, ' an Oracle of Popes, an Angel, in a word, a ' Jesuit.' But because he has taught that Love ought to inspire all our Actions, and that where there is no Love, that is to say, a Love for God and our Neighbour (c), there is no Religion, he has deserv'd to be call'd a Child of the Devil, or if you please, of the *Old Father of Lies*.

Mean time, let the Constitution and the Jesuits say what they will, 'tis false that Men are allow'd to desire the Harm and wish the Death of one another for their own private Advantage. If we come into the World indeed to mind our selves only, and our own particular Interest, it might be true; but as *Cicero* has well express'd it, ' There ' is nothing more true (d) than that excellent saying of *Plato*, that we are not born for our selves ' alone, but for our Country, our Parents, and our ' Friends. And, as the Stoics say moreover, all

(b) See the Picture of the first Century.

(c) Prop. 58.

(d) Ut præclare scriptum est à Platone, non nobis solum nati sumus: Ortusque nostri partem Patria vindicat, partem parentes, partem amici: atque ut placet Stoicis, quæ in terris gignuntur ad usum hominum omnia creari; homines autem hominum causa esse generatos, ut ipsi inter se alius alii prodesse possent. In hoc naturam debemus Duce[m] sequi, & commun[is] utilitates in medium afferre, mutatione officiorum dando, accipi[en]do, tum artibus, tum operâ, tum facultatibus devincire hominum inter homines Societatem. Cic. de offic. l. i. c. 7.

‘ the Productions of the Earth are created for the use
 ‘ of Man, so was Man begotten only for Man’s sake,
 ‘ that is to say, that one might be helpful to another.’
From whence Cicero infers, ‘ that we ought all to
 ‘ follow where Nature is our Guide, to throw
 ‘ common Benefits into the common Stock, and
 ‘ by an Intercourse of good Offices, as giving
 ‘ and receiving; by Arts, Industry, and all our
 ‘ Faculties, to incorporate Mankind into one So-
 ‘ ciety.’

This is not the Language of *Bauni* and *Tambourin*, who say, ‘ That a Man may wish his Neigh-
 ‘ bour hurt; that a Son may desire the Death of
 ‘ his Father, and an inferior Clergyman, that of
 ‘ his Superior (e), or his Prelate, for the sake of
 ‘ attaining to his Prelacy, because the Succession
 ‘ to a Father, and the Honour of Episcopacy are
 ‘ Things which may be lawfully desir’d, provided
 ‘ that the Expectant does not rejoice for the other’s
 ‘ Hurt, but for his own Good procur’d by such
 ‘ Death.’

But this barbarous killing Doctrine does not stop
 here. It even permits Children to attempt the
 Lives of their Parents, and in some Cases to kill
 them. ‘ Yea, (f) says the Jesuit *Dicastillus*, a Child
 ‘ when unjustly attack’d by the Father, may re-
 ‘ pel Force by Force, and so may Servants their

(e) An possit subditus mortem cupere sui prælati, ut præla-
 turæ ipse succedat — Si solum desideres, vel cum gaudio ex-
 cipias ejusmodi effectus, hereditatem — prælaturam, facilis
 est responsio. Licet enim hæc optas vel amplecteris, quia non
 gaudes de alterius malo, sed de proprio bono. *Tambourin in*
his Explanation of the Decalogue, part ii. l. 5. ch. i. §. 3. n. 31,
 32, 33.

(f) Colligitur ulterius licitum esse filiis contra parentem,
 servis contra Dominos, vassalis contra Principes vi vim repellere
 quando actu invaduntur injustè — idemque de Monachis aut
 subditis contra Abbates & superiores. *Dicastil. l. ii. de just.*
tr. 1. disp. 10. Dub. 3. n. 30.

‘ Masters,

‘ Masters ; Vassals, their Princes ; Monks, their Abbats and Superiors.’

Lessius is altogether as exprest upon this Article, ‘ It is as lawful for the Clergy and Monks, *says he* (g), as for the Laity to kill others, in order to save themselves ; and they may use this Liberty against any Persons whatsoever, not excepting their Superiors, whether it be a Monk against his Abbat, a Son against his Father or Mother, a Servant against his Master, a Subject against his Prince——’ So that according to this bloody Doctrine, a Clergyman that sees his Bishop, or a Monk his Abbat, or a Soldier his Captain, or a Child his Father, or a Subject his Sovereign, take up a Sword to strike him, any of these Persons have full Liberty to ward off the Blow, and to kill for fear of being kill’d. And as if *Lessius* had not said enough before, *he adds*, ‘ That in whatsoever Function a Priest be employ’d when he is attack’d, tho it be while he is celebrating Mass at the Altar, he may defend himself (b), and if need be, kill the Aggressor, and then go on with the Mass ;’ just as if he had only made his Hands more clean, by dipping them in the Blood of his Neighbour, and thereby render’d himself more worthy to drink that which Jesus Christ shed for his Enemies.

The famous *Molina* still allows greater Liberty to spill human Blood, and to put all Aggressors

(g) Quare etiam Clericis & Monachis hoc concessum sicut & Laicis, idque contra quoscunque, etiam contra superiores, ut Monacho contra Abbatem, filio contra Parentem, servo contra Dominum, Vassallo contra Principem. *Less. de just. et jur. l. ii. c. 9. D. 8. n. 41. p. 84.*

(b) Et in quocunque Officiis sit quis occupatus, ut si celebret, et invadatur, potest se tueri & occidere invasorem, si necesse sit, & postea sacrum continuare. *Less. ibid.*

to Death. 'Tis lawful, *says he* (i), to employ all manner of Means, and to use all sorts of Weapons, that may be necessary to our defence; which is as much as to say, that one may lawfully destroy all that have a Design upon us, whether by Sword, Fire, or Poison, in a word, by what Death we please. So different is the Doctrine of the modern Apostles from that of the old ones, who enjoin us only to *bless them which persecute us* (k); who forbid us to *recompense Evil for Evil* (l), and to *avenge our selves* (m); and who shew us, that if need be, *we ought to lay down our Lives for the Brethren* (n). But such Dispositions and Sentiments of Love and Compassion for our Neighbour, are not agreeable to Men who are all *Thunderbolts of War*. To burn, kill, massacre, poison Fathers, Mothers, Kings, and all Persons whatsoever who bear a Grudge to us, is the Science of the Jesuits, and what they teach to their Disciples. Therefore, hereafter let 'em set over the Gates of their Schools an Arm wielding a Sword; because they are such excellent Fencing-Masters, and give such good Instructions for the Use of the Dagger.

But this is not all: Not content with having taught Men to kill those who have a Design upon their Lives, they fortify them with the same Instruction against such as aim at their Estates. 'There seems, *says Lessius* (o), to be the same Reason

(i) *Fas est quâcunque viâ & ratione, & quibuscunque armis id totum efficere quod ad totam defensionem fuerit necessarium. Molina de just. & jur. Tom. iv. tr. 3. Disp. 2. n. 5. p. 1757.*

(k) *Benedicite persequentibus vos. Rom. xii. 14.*

(l) *Nulli malum pro malo reddentes, ver. 17.*

(m) *Non vosmetipsos defendentes, ibid. 19.*

(n) *Et nos debemus pro fratribus animas ponere, 1 John iii. 16.*

(o) *Et eadem videtur esse ratio in invasione fortunatorum. Nam fortunæ sunt necessarium vitæ instrumentum, subsidium & ornamentum. Less. de just. & jur. l. 2. c. 9. d. 8. n. 49.*

' for

‘ for killing such as invade our Properties, because
 ‘ our Possessions are the necessary Means, Support,
 ‘ and Ornament of Life.’ ‘ And, *says he*, they
 ‘ may be kill’d who unjustly hinder our Debtors
 ‘ from paying us (p).’ So that every one must
 take care to keep their Hands off of the Jesuits
 Revenues, and not to deprive them of the means
 of living comfortably ; for the Ornaments of Life
 being in their Opinion preferable to the Life of any
 Man that wou’d take them away, they would put
 him to death, even tho it were a King, without
 respect to his sacred Person. This deserves more
 notice than is imagin’d, and ought especially to be
 remark’d by those Princes who lay such heavy
 Taxes on the Jesuits, that they can’t afford to live
 commodiously, and deliciously.

Molina says, ‘ That he would not presume to
 ‘ tax that Man with Sin, who should kill a Man
 ‘ that goes to rob him of the Worth of a Crown,
 ‘ or any thing of less Value (q). Which put Escobar
 upon establishing this general Rule, ‘ That re-
 ‘ gularly a Man may be kill’d for the Value of a
 ‘ Crown, according to *Molina* (r).’ But this I pass
 over, and proceed to the famous Question, Whe-
 ther ’tis lawful to kill such as attack our Honour
 and Reputation ? And here the Jesuits make a
 pompous Flourish with their Logick. ‘ ’Tis law-
 ‘ ful, *says Escobar* (s), for Clergymen and Fryers
 ‘ to kill a Robber, when ’tis necessary for prefer-
 ‘ ving their temporal Goods.’ That is the Princi-

(p) Si impedis iniquè meos debitores ne mihi satisfaciant.
Ibid. D. 12. n. 78.

(q) Unius aurei, vel minoris adhuc valoris. *Molin. Tom. iv.*
tr. 3. Disp. 16. D. 6.

(r) Escob. tr. i. ex. 7. n. 44.

(s) Licitum est Clericis & Religiosis in tutelam suarum fa-
 cultatum furem occidere, si alius modus non suppetat ; ergo &
 in tutelam honoris. *Esc. tr. i. ex. 7. ch. 3. n. 45.*

ple ; now see the Consequence. Ergo, ' 'Tis as lawful for them in defence of Honour their to kill those who seek to rob them of it.'

The Jesuit *Lamy* also puts the Sword into the Hands of all the Clergy and Fryers, to kill those that go about to dishonour them. ' 'Tis lawful, ' *says he (t)*, for a Clerk or a Fryer to kill a Slanderer, who threatens to publish any great Crimes, ' either of him, or of his Order, when there's no ' other way of preventing such Defamation ; as ' there does not seem to be, when the Slanderer is ' ready to publish his Calumnies against such ' Clerk's or Fryer's Person or Religion before Persons of Note, if he be not kill'd on the Spot.'

The Jesuit *Languet* says also (*u*), ' That 'tis lawful to commit Murder in defence of a Man's ' Honour, and for repelling what may blast our ' Reputation.' Yet these Doctrines are not of a Dye deep enough to put the Society to the Blush ; the more sanguinary and the more barbarous they are, with the more Impudence do they maintain them ; like those Women that *Juvenal* speaks of, who, the more infamous any thing is which they undertake, with the more Courage and Intrepidity do they put it in Execution (*w*). That's the true Character of the Jesuits, with respect to the Point we are treating of. Instead of joining with the

(*t*) Unde licebit Clerico vel Religioso, calumniatorem gravia crimina de se vel sua religione spargere minantem, occidere, quando alius defendendi modus non suppetit ; uti suppetere non videtur, si calumniator sit paratus ea vel ipsi Religioso, vel ejus Religioni publice coram gravissimis viris impingere. *Lamy* Tom. v. Disp. 36. n. 118.

(*u*) Ad tuendum honorem suum & propulsandam infamiam licet occidere. *Languet* in his Notes upon the 5th of the Ten Commandments, Q. 4. Answ. 2.

(*w*) Fortem animum præstant rebus quas turpiter audent, *Juv. Sat. vii.*

Publick in condemning the Cruelty of the Fraternity, Father *Pirot*, in his *Apology for the Casuists* (x), where he speaks in the Name of his Society, canonizes all this murdering Doctrine; after which, he fancies he has given a peremptory Answer to every thing said against this bloody Doctrine, by a Bluster of Words. 'Who would have thought,' says he (y), that the *Jansenists* would reinforce their Cabal with Housebreakers, Pickpockets and Slanderers, and take them into their Protection, against all the Men of Honour in the World, purely to make War upon the Casuists, and to set Fellows of that Stamp upon their Backs: Which is as much as to say, That unless, like the Jesuits, we had always our Swords drawn, to kill all that hurt us in our Estates or Reputation, we must be *Jansenists*, Protectors of Housebreakers, Pickpockets, and Slanderers: and tho God says positively *Thou shalt not kill* (z), we must nevertheless transgress the Command, and put all our Enemies to death; because otherwise Men of Honour would be too much expos'd.

Alas then, my Fathers! (for ye are all Men of Honour) if you had known me before I had publish'd this Tract, I should have had but a short and a bad Time on't: for tho you say, after putting the Question, *Whether the Jesuits might kill the Jansenists?* (*) 'That they ought not to kill them, because they obscure the Lustre of the Society, no more than an Owl does that of the Sun.' This Decision, and this way of arguing, favours, in my Opinion, somewhat of the *Gascon*. For, have you not made War for near a Century past upon all those Owls of the *Jansenists*? You have perfe-

(x) Pag. 84.

(y) In the same Page.

(z) Non occides, *Exod.* xx. 13.

(*) *Caramovel*, n. 1146 & 1147, p. 545. & 548.

cuted them wherever you found them, in *France*, in the several Countries of *Europe*, in the East, and in the West. Read but the VIth Column of the *Hexaples*, Part 13, where there is a short Account of the bitter Calumnies you have spread against them, and of the Evils of all Kinds which you have made them suffer. Remember also the Rage with which you were animated to destroy the most sacred Monastery of *France*, I mean *Port-Royal*; a Rage which you extended even beyond the Grave. How came it, ye Thunderbolts of War, the Flower of Chivalry, ye new *Sampsons*, who came into the World every Man of you arm'd with a Head-piece, What was it that put you into so great an Alarm, so terrible a Panick? Why did you tremble before you heard the Sound of the Trumpet? (a) Why, did I say? A Company of Virgins, not living, but long since dead; their Ashes and their Coffins 'have terrify'd you, and put you into Confusion.' And after this, will you come and tell us, that you make no more account of the *Janse-nists*, than the Sun does of an Owl? 'This Story may go down with others, my *Fathers*, with them who are Strangers to you; but, for my part, I know you thorowly (b),' and am sure that if I lay at your Mercy, you would say of me, as your Father *Petau* said of the great *Arnaud*, *Draw the Noose, and strangle him instantly* (c). Alas! ye tender-hearted, good-natur'd, charitable Souls, I wish you would but go and offer your service to all

- (a) ——— *Quæ tanta animis ignavia venit?*
Fœmina palantes agit, atque hæc agmina vertit.
 ——— *Cur ante tubam tremor occupat artus?*

Virg. Æneid. L. ii.

- (b) *Ad populum Phaleras: Ego te intus, & in cute novi.*
Perf. Sat. iii.

(c) *In the Book which he publish'd by Order of his Superiors, against the Treatise of frequent Communion.*

the

the Parliaments and Tribunals of the Kingdom, to be their common Hangmen : for as you so well understand the Use of the Sword and the Halter, this Profession would suit you better than any body else.

Don't expect that I should here combate you with the Example of a God ; who, tho he could with a single Blast of his Breath have destroy'd all his Enemies, yet submitted to Death rather than that one of them should perish : Nor think that I am going to attack you from the Oracles of the Holy Spirit ; to apply them for confuting your Barbarities, would be profaning them. No, no ; my Fathers, you must become good Pagans before you'll be Christians. Learn therefore, ye Murderers of Mankind, learn from *Cicero*, ' That there are certain Duties (*d*) to be observ'd, even to those from whom we have receiv'd Injury, and that there ought to be a *Mean*, both in Revenge and Punishment.' *Hearken well to what this Pagan adds*, ' And I know not but it may be sufficient for the Aggressor to be brought to repent of his Injury, both for his own Amendment, and for the Terror of others. Therefore, *says he elsewhere*, (*e*) *Hearken not to those, ('tis you, my Fathers, that he shuts the Ear against)* who take it to be the Part of a brave and resolute Man to be violently angry with an Enemy : For there is nothing more praise-worthy, nothing more be-

(*d*) Sunt autem quædam Officia etiam adversus eos servanda, à quibus injuriam acceperis. Est enim ulciscendi & puniendi modus. Atque haud scio, an satis sit, eum qui lacefferit injuriæ suæ pœnitere ; & ut ipse nequid tale post hæc committat, & cæteri sint ad injuriam tardiores. *Cic. de Offic. L. i. c. 11.*

(*e*) Nec verò audiendi qui graviter irascendum inimicis putant, idque magnanimi atque fortis viri esse censent. Nihil enim laudabilius, nihil magno & præclaro viro dignius placabilitate atque clementiâ. *Cic. ib. c. 25.*

coming

‘ coming a great and good Man, than Clemency
 ‘ and Good-nature.—But to rush madly into Dan-
 ‘ gers, without Fear or Wit, and to engage an
 ‘ Enemy hand over head, is only Brutality and
 ‘ Outrage (f).’ See, ye Disciples of *Molina* and
Escobar, what an Enemy this Pagan was to Blood;
 how he taught Men to forgive their Brethren, and
 not to kill ’em for the Value of a Crown-piece, and
 even for an Apple, (g) as your Father *Lessius* says,
 when ’tis disgraceful to lose it.

Learn also from the Behaviour of the *Romans* to
Pyrrhus, that, let Father *Molina* say what he will,
 ’tis not justifiable to make use of every Method to
 get rid of an Enemy. ‘ When King *Pyrrhus*,
 ‘ says Cicero (b), made War upon *Rome*, and the
 ‘ Quarrel was purely for Empire, with a powerful
 ‘ and a generous Prince; there came a Deserter
 ‘ from *Pyrrhus* into the Tents of *Fabricius*; and
 ‘ promis’d him, upon Condition of a considerable
 ‘ Reward, that he would convey himself back as
 ‘ privately as he came, and poison the King. *Fa-*
 ‘ *bricius* order’d this Man to be carry’d back to
 ‘ *Pyrrhus*: And the Senate applauded what he had
 ‘ done.’ Really, my Fathers, if *Fabricius* had
 been of your Mind, King *Pyrrhus* would have been
 a dead Man. ‘ But, as Cicero admirably observes,
 ‘ how scandalous and impious would it have been,
 ‘ to have conquer’d a noble Enemy with Treache-

(f) *Temerè autem in acie versari, & manu cum hoste in-*
figere immane quiddam & belluarum simile est. Cic. ib. c. 23.

(g) *Aut pro pomo. Less. n. 68.*

(b) *Cum enim Rex Pyrrhus populo Romano bellum ultro in-*
tulisset: cumque de imperio certamen esset cum Rege generoso
ac potente; perfuga ab eo venit in castra Fabricii, eique est
pollicitus, si premium ei proposuisset, se, ut clam venisset, sic
clam in Pyrrhi castra reditum, & cum veneno necaturum.
Hunc Fabricius reducendum curavit ad Pyrrhum, idque ejus fac-
tum à Senatu laudatum est. Cic. de Offic. l. iii. c. 22.

‘ry instead of Virtue ! (i)’ Confess, my Fathers, that you, who have no Notion of any thing but shedding Blood and putting Mankind to Death, are perfect Strangers to such Doctrine and such Sentiments.

Now learn from *Lycurgus*, that great Law-giver of the *Lacedæmonians*, how Insults and Affronts ought to be reveng’d (k): ‘ This great Man had made a Rule, which stop’d the Course of all Debauchery and Riot in *Sparta*. The Rich, who were exceeding angry with him for it, pursu’d him one Day with Stones ; and as he was flying into a Temple, a Youth nam’d *Alcander*, who was of a very hasty passionate Temper, struck him in the Face with a Stick, and thereby put out one of his Eyes. This young Fellow was apprehended, and brought to *Lycurgus*, that he might take what Revenge upon him he thought fit.’ Now, ye Disciples of *Garasse* (l), and *Lessius* (m), who say that a Box on the Ear or a Stroke with a Cudgel, is a just Cause for the Death of the Aggressor, how d’ye think he reveng’d himself ? ‘ He only punish’d him by keeping him in his House ; and the Kindness and Good-nature with which he treated him, so turn’d the young Man’s Heart, that, says *Plutarch*, he who was before violent and passionate, became very sober and moderate.’

(i) Sed magnum dedecus & flagitium—cum non virtutes sed scelere superatum. *Cicer. ibid.*

(k) *Plutarch’s Lives of illustrious Men, Lycurgus.*

(l) If a Peasant, says this Jesuit, had the Assurance to give a Gentleman a Box-of-th’-Ear, (much more surely if a Blow with a Cudgel that shou’d strike out his Eye) there can be no Satisfaction made for the Injury, but by the Death of the Criminal, *Garasse*, in his *Somme Theolog.* L. ii. p. 194.

(m) See *Less.* L. ii. c. 9, D. 12. n. 77. and *Escob. Tr. i. ex. 7. n. 48. p. 123.*

Mean

Mean time, *Lycurgus* was the Son of a King, (n) and by consequence a good Gentleman, and a Man of Honour; but yet he did not think himself the worse Man for pardoning the Affront, nor that Satisfaction cou'd not be made for it without the Death of the Criminal. And, as *Seneca* observes, 'Tho in Matters of Courtesy 'tis but honourable to repay one Favour with another, (o) yet 'tis not lawful to return Injury for Injury; and 'tis as shameful, adds *the Pagan*, to be overcome with Choler and Resentment, as it is glorious to excel others in a greatness of Soul and Generosity.'—'What, says *Epictetus* (p), because the Person who has abus'd me has already injur'd himself, must I needs add to his Misery, by abusing him in my Turn? No, surely. And the Reason is, because, according to *Seneca*, the very Term *Revenge* is repugnant to human Nature; 'tis an Expression only known among Barbarians, and differs from the Affront in nothing but in order of Time (q).—You see, Fathers, that the Pagans had no great Notion of those Reasons which induce you to kill all that affront you; and that they were far from thinking that they became *Protectors* of the *Insolent*, because they forgave Injuries.

Again, learn, ye nice, tender-hearted Gentlemen, but tender only to your dear selves; learn, that to find fault with your Turpitude, and to fall

(n) *He was the Son of Eunomus King of Sparta.*

(o) Non enim ut in beneficiis honestum, merita meritis re- pensare; ita injurias injuriis illic vinci turpe est; hic vincere. *Senec. de Ira*, L. iii. p. 83. t. 1.

(p) Quid ergo? Num quia ille sibi nocuit dum injuriâ me afficit, ego non dabo operam ne noceam, illum vicissim affi- cendo? *Epictet.*

(q) Inhumanum verbum est—ultio; & à contumeliâ non differt nisi ordine. *Senec. ibid. as above.*

upon your Extravagance, is not striking at your Honour. For where is your Honour? I put the Question to your selves. Is it not a Rational Being? Therefore talk no more at that rate, and let not the Publick laugh at you more, to hear you call your selves *Men of Honour*. You are *Jesuits*, my Fathers, that is your true Name, and contains all your Qualities in Miniature. Now I demand of you, whether 'tis possible, without telling a Lye, to say any good of you? You'll make answer, What shall we say of our selves then? I leave you to consider that, and in the mean time take this good Advice, which I give you from *Epictetus*. 'If
' any Person comes and informs you (r), that
' some body has revil'd you; never trouble your
' Heads to vindicate your selves, but only return
' Answer, that he who has reproach'd you did not
' really know all your Faults, otherwise he would
' not have stop'd there.' Speak the Truth, my Fathers, don't your Consciences tell you as much, whenever you read some Books, as for Example the *Provincial Letters*, or the Sixth Column of the *Hexaples*?

Hearken to this other curious Reflection of *Cicero*: (s) 'There's nothing more absurd than
' what we observe in most People who are admonish'd or corrected: They are uneasy at what
' ought to give them no Pain, and thoughtless of
' what should give them most Uneasiness. For
' they are under no Anxiety for the Faults they
' have committed, but purely for being corrected;
' whereas they ought to be sorry for the Offence,

(r) *Epictetus, in his Manual, Ch. 48.*

(s) Atque illud absurdum est, quod ii qui monentur eam molestiam quam debent capere non capiunt: eam capiunt quam debent vacare. Peccasse enim se non anguntur, oburgare molestè ferunt: quod contrà oportebat, delicto dolere, correctione gaudere. *Cic. de Amicitia, c. 24.*

'and glad for the Correction.'---Rejoice therefore, my Fathers, 'tis a Pagan of good Sense who invites you to do it : Rejoice at all the good Advice, the wholesom Lessons, and all the just and well-grounded Reproaches you meet with from the *Jansenists*; and instead of thanking them as you do, by Letters *de Cachet*, Banishment, Imprisonment, or as your Father *Petau* was for doing with *Arnaud*, by drawing the Noose immediately, and strangling, return them Thanks from Hearts truly grateful.

You see, my Fathers, how all your strange bloody Maxims are confuted by the Pagans. There remains nothing more to conclude this Chapter, but to shew you from the Mouths of those very Pagans the heinous Nature of the Crime you committed at *Port-Royal*, by digging up the Bodies of the Saints which rested in the Vaults of that sacred House.

Learn therefore, ye Breakers up of Tombs, ye Enemies to both the Living and the Dead; ye furious Priests, who carry your Resentment even to the Ashes of those that you hate : Learn, that by the Law of the Twelve Tables, the *Romans* were not so much as 'permitted to gather up any of the 'Bones of the Dead to carry them elsewhere (1) : and that *Solon*, as *Cicero* tells us, speaking of Sepulchres, 'forbad them to be destroy'd, and decreed a Punishment for the Person who should 'violate, throw down, or break a Tomb or Monument (u) :

Tiberius, as great a Monster as he was in point of Cruelty, will also furnish you with a Lesson.

(1) Homini mortuo nē ossa legito quo post fumus faciat. *Cic. de Leg. L. ii.*

(u) De sepulchris-----apud Solonem-----nē quis ea delectat-----pœnaque est si quis bustum (nam id puto appellari τάφος) aut monumentum, inquit aut columnam violarit, deiecerit, fregerit. *Cic. ibid.*

In the third or fourth Year of his Reign, there having been a great Earthquake in *Asia*, Gaps were left in some Places, (*) ' in which were found Bodies of a prodigious bigness. From one of those Bodies a Tooth was taken, which was above a Foot long, and it was presented to the Emperor, to know whether he would please to have the whole Body brought to him. But he contented himself with ordering a Head to be made proportionable to such a Tooth, that he might be able to form a Judgment of the Size of the Body; and then sent back the Tooth, to be put into the Place from whence it had been taken: as thinking it a Crime as bad as Sacrilege, to violate the Burial-Places of the Dead.' But you, my Fathers, you thought it an Action full of Religion and Piety, to cause the Ground to be open'd, and the Temples of the Holy Ghost to be broke in pieces, by Men drunk with Wine. And do you think, because you are Jesuits, to come off with Impunity, for a Crime which the Heathens would have severely punish'd? No, my Fathers, the Blood which you have shed cries like that of *Abel* from Earth to Heaven (y).

(*) History of the Emperors, by M. de Tillem. Tom. i. p. 76.

(y) Genesis iv. 10. Vox sanguinis fratris tui clamat ad me de terrâ.

C H A P. IX.

Of O A T H S.

WE have seen in the foregoing Chapter, that the Command, *Thou shalt love thy Neighbour as thy self*, has no other meaning, according to the Jesuits Commentary, than that we shoud not hate him ; and that it did not oblige a Man to love his Neighbour by any internal Act, because in that Case a great part of Mankind would be damn'd. Then we shew'd, that according to those good Fathers, 'tis allowable to wish harm to one's Neighbour, when one is provok'd to it by any proper Motive ; as a Mother, for instance, who has deform'd Daughters, may wish their Death, because of such Deformity : and as a Son may desire the Death of his Father, that he may come the sooner at his Estate. In a word, those very Doctors have own'd, without any Scruple, that a Person may kill his Father, his Superior, and even his King, for securing his own Life, Honour, or Estate. They have also given us to understand, that a Man's Life may be taken regularly from him for a Crown-piece, and sometimes for an Apple ; and all this without breach of the Love we owe to our Neighbour. That's the Sum and Substance of the Lessons which the Jesuits gave us in the foregoing Chapter.

In this they propose to teach us to deceive Men by false Promises, and to swear a thing to be black when we know 'tis white, and yet our Promise shall be still reckon'd sincere, and our Oath sacred : at least, this is what they pretend to, and that by means of directing the Intention. Let us hear *Filicinus*,

liucius, that famous Casuist and the Pope's Penitentiary: He stands up to speak first, and is going to give us a clear and evident Proof, to let us thoroughly into the meaning of a Direction of the Intention.

'The Man, *says he*, who has externally promised any thing, (*suppose a Sum of Money*) but 'without an Intention of promising,' (*pray don't fail to observe these Words*, WITHOUT AN INTENTION OF PROMISING, for here lies the Juggle) 'that same Person, *says this great Jesuit (a)*, 'being ask'd whether he made such a Promise, 'may deny it; meaning to himself that he did 'not make a Promise that was binding: Nay, *says he*, he may go much farther, for he may even 'swear to it, or else he wou'd be urg'd to pay what 'he doth not owe.'

Tambourin, who goes beyond *Filliucius*, excuses even those from keeping their Word and Oath, who make a Doubt whether they intended to oblige themselves to keep such Words or such Oath. (*b*) 'Tho you are sure, *says he*, that you 'have made a Vow or an Oath, 'tis probable, in 'my Opinion, that you are not bound by it, if 'you doubt whether you had an Intention to oblige your self to stand to it.'

But *Valentia*, one of the four Beasts mention'd in the *Revelations*, as *Escobar* says, goes a great deal farther, and in this Respect is much more complai-

(a) *Afferri solent exempla aliqua, ut primo ejus qui promissit exterius, & absque intentione promittendi—si enim interrogetur an promiserit, negare potest, intelligendo se non promississe promissione obligante, & sic etiam jurare, alioquin urgeretur solvere quod non debet. Filliuc. Tom. ii. tr. 25. n. 323.*

(b) *Si certe vovisti vel jurasti, at ambigis an animum te obligandi habueris per illa verba, seu per illud juramentum—Puto non esse improbabile te nequaquam obligari. Tambour. in Decal. L. i. c. 3. § 7. n. 6.*

fant. He is of Opinion, ' that (c) even tho one
 ' made a Promise with an Intention of being o-
 ' blig'd to it ; the Obligation does not take place,
 ' provided there was no design to perform the
 ' Thing promis'd : ' And the Reason he gives for it
 is very curious, ' because, says he, the Vow (and to
 ' be sure he wou'd say the same of an Oath) becomes
 ' null and void, if you have no Will to put it in
 ' Execution.'

Let us stop a little, to survey this Cascade of Intentions, the finest and best contriv'd in Nature.

1. If a Man makes a Promise, with an Intention not to bind himself to keep it ; this Direction of the Intention, according to *Filiucius*, actually excuses him from keeping it, and even gives him a Right to swear that he did not make it.

2. If he doubts that he had an Intention to engage himself by a Vow, or an Oath, which he is sure he made, this very Doubt, according to *Tambourin*, disengages him from his Vow or Oath.

3. Nay, tho a Man had the best Intention in the World, and the fullest Resolution to be oblig'd to his Promise ; yet, according to *Valentia*, he is not oblig'd, when he has not the Will to perform the Thing promis'd. This is a Sample of the Jesuits Doctrine, how to make Vows, Promises, and Oaths, which are not binding. But I demand if this is not the Divinity of Cheats and Knaves.

An honest Man, as *Cicero*, would tell you,
 ' The Foundation (d) of Justice is Faith ; that is

(c) Scio Valenciam 2. ii. D. 6. q. 6. p. 1. censere : si promittas animo quidem te obligandi, sed cum voluntate rem promissam nullatenus exequendi, tunc nullam exurgere obligationem, quia si nullam habes voluntatem rei faciendæ, nullum emittis votum. *Tambour. ib. L. iii. c. 12. § 1. n. 4.*

(d) Fundamentum justitiæ est Fides, id est, Dictorum conventionumque constantia—credamûsque, quia fiat quod dictum est, appellatam fidem. *Cic. de Offic. L. i. c. 7.*

‘ to say, a Firmness and Truth in our Words, Promises and Contracts ; and we believe, *says he*, that *Fides* is so called, *quia fit quod dictum est*, because that which is said is done.’ That was the Divinity of the honest Pagans : But to say that a Person is not the less honest Man, because he does not keep his Promise ; and to make all the Faith of Promises depend upon the Will of not keeping them, that is as much as to say, upon Infidelity it self ; because Infidelity in Promises is nothing else but the Will of not doing what is promis’d ; is not that the Divinity of Cheats and Pickpockets ?

Yet, if we will take the Jesuits Word for it, they are the most admirable of human Beings ; their Society being nothing less than the House of Wisdom (e), the Support of the Church—the City of God himself ; of whom such glorious Things are said, *gloriosa dicta sunt de te civitas Dei*. But tho all these Titles should be allowed them, which they give, as they say, *without Arrogance*, to their *Humble Society* ; wou’d it not cover them with the greater Confusion, because if they were allow’d, it would

(e) * It was chiefly for the Honour of our Society, that the Wise Man says in the 9th Chapter of his *Proverbs*, *Wisdom hath built her House, and hewn out her seven Pillars*. For may we not with Reason call that the House of Wisdom, on the Front of which the eternal Wisdom of God was pleas’d to engrave his Name *Jesus* ; the Name he assum’d when he convers’d in this World. If you ask now where are the Pillars, I will tell you, that Persons of great note, and even the Sovereign Pontiffs, have declar’d a long time ago, that God had rais’d up this Society to be the Support of the Church in these deplorable Times—Therefore I may venture, yea undoubtedly, I may be allow’d, without arrogance, to ascribe to the HUMBLE Society of Jesus, that Oracle which the Prophet-King publish’d of *Sion* ; that is to say, of the Church of Jesus Christ : *Glorious Things are spoken of thee, O City of God.* These are the very Words of the Jesuits, in their Book of the Picture of the first Century of their Society, p. 704. and 382. The Original is in Latin.

be only to make them the more sensible, that they have turn'd the House (f) of God, if not into a Den of Thieves, at least into a Sanctuary for Cheats, and those well vers'd in the Arts of deceiving?

What is it, in effect, but mere juggling, which Sanchez teaches on the Art of swearing by a double Entendre? that is, to swear and not to swear in a Breath: So that by the means of such ensnaring Oath, you make others believe a Falshood, without perjuring your self. 'Tis a curious Secret, I profess, and a very plain one too; for all the Mystery of it consists in cutting off a Letter: but as curious and simple as it is, it is no less than downright Fraud; which take as follows, and then judge of it. 'When one goes to swear, says this 'antient Inhabitant of the City of God, or when 'one is press'd to take an Oath, say *Uro*, which 'signifies *I burn* (g), instead of *Juro*, *I swear*; 'which, whether you burn or not, would be but 'a venial Lye at most.'—I desire the Magistrates to take notice of this, otherwise the Gentlemen of the *House of Wisdom* may make Fools of 'em when they put them to their Oaths.

Here's another Secret of the same Sanchez, which is of great help. 'If, says this Contriver of 'double Meanings (h), a Man should swear that he 'has

(f) *Matt. xxi. 13.*

(g) Similiter non esset plusquam veniale mendacium dicere *Uro*, ablata j, cum verè nil urat. *Sanch. L. iii. c. 6. n. 37.*

(h) Si quis—juret se non fecisse aliquid quod revera fecit, intelligendo intra se aliquid aliud quod non fecit, vel aliam diem ab ea in qua fecit, vel quod vis aliud additum verum, revera non mentitur, nec est perjurus, immo hoc est utilissimum ad regenda multa.—Causa vero justa utendi his amphibologiis est, quoties id necessarium aut utile est ad salutem corporis, honorem, res familiares tuenda.—Item licebit respondere se non

‘ has not done a thing which in reality he has,
 ‘ meaning some other thing within his own Breast
 ‘ which he has not done, or some other Day than
 ‘ that given for the Thing done; suppose it be be-
 ‘ fore he was born, or any such true Circumstance,
 ‘ he is neither perjur’d nor a Lyar.’ ‘ And, *be*
 ‘ *adds*, this is very convenient to hide many things.
 ‘ —But the just Cause of making use of such Am-
 ‘ biguities, is, as often as ’tis necessary or useful for
 ‘ the Defence of one’s Person, Honour, or Estate.
 ‘ So a Man may lawfully say he did not kill *Peter*,
 ‘ meaning privately another Man of that Name, or
 ‘ that he did not do it before he was born.’

Any one may judge from hence what the Je-
 suits would stick at, if the Honour or Estate of
 their Society were at stake. But the chief Point
 to be consider’d, is, how manifestly this Doctrine
 tends to make Oaths common, and to multiply
 the Occasions of Perjury. For when once a Man
 may be allow’d to swear that he has not done a
 thing, tho he has done it, by a private meaning to
 himself that he did not do it upon such a Day,
 or before he was born; who is there that will
 not play with an Oath, and who will make a Scruple
 to perjure himself as often as ’tis for his Inter-
 est, tho never so little?

Now it was to restrain this Licence, and to com-
 bat the Doctrine which authorizes or rather teaches
 it, that Father *Quesnel* had wisely remark’d, in his
 Book of *Moral Reflections*, ‘ That (i) there is no-
 ‘ thing more opposite to the Spirit of God and
 ‘ the Doctrine of Jesus Christ, than to render
 ‘ Oaths common in the Church; because ’tis to
 ‘ multiply the Opportunities of Perjury, and lay

*non occidisse Petrum, intelligendo alium ejusdem nominis, vel
 etiam eundemmet, intelligendo antequam nasceretur. Sanch.*
ib. n. 15, 19, & 26.

(i) Prop. 101.

'Snares for the Weak and Ignorant; and that it sometimes prostitutes the Name of God for promoting ungodly Designs.'—There could not be a better Representation of the fatal Effects of the licentious Doctrine of the Jesuits. But those Fathers, instead of submitting to the Truth which condemn'd them, have caus'd the Truth it self to be condemn'd. They singled out this Proposition from Father *Quesnel's* Book, laid it before *Clement XI*, and that honest Pope put it into his Bull, as one of those that were only fit to poison the Souls of Mankind.

But I demand of every Man that has any Religion or good Sense left, whether 'tis fit to accept a Bull which so palpably condemns Truth and favours Error. Yet, if we will believe *M. Languet* Bishop of *Soissons*, there's no other means to avoid Error and Death; and 'tis Insolence to exclaim against the Bull and its Author. Alas! says he, with a mournful Tone, and the Stile of an Eclogue, 'Alas! the Sheep (*k*) that are now poison'd, insolently presume to bleat against the Shepherd, who drives them out of envenom'd Meadows; they are angry at his Watchfulness, and being more desirous of their Liberty than their Health, they have a fatal Curiosity to stray into ensnaring Pasture, where they will quickly lose themselves, or find Death.'

Poor Prelate! I am sure that this Phrase cost him a great deal of Study, and that one can't say of him, (*l*) 'That he did not bite his Nails, nor rap the Table before he hatch'd it.' But when all's done, what are those envenom'd Meadows, that ensnaring Pasture, those poison'd Sheep, and

(*k*) 1 Advert. p. 63.

(*l*) Nec pluteum credit, nec demorsos sapit ungues.

Perf. Sat. i.

that Shepherd's Crook which is to bring them into one Fold? 'Tis a Song almost in the same Strain with those which *Tityrus* warbled upon his Flute or Flageolet (*m*). Now it seems that the producing of Songs to prove the Duty of receiving the Bull, is Argument. But let us leave this Prelate with his Musick and his fine Ditty, and return to our Doctors of Equivocation and mental Reservation, and we will try to confound them and their Bull; not from the Gospel, but from the Words of *Cicero*. Hear this Pagan, therefore, ye Inhabitants of the City of God, from whom ye have already heard such glorious Sayings, and from whom we have yet more to repeat. Give ear, 'tis *Cicero* who now speaks: '*(n)* In the second *Punic* War, after the Battel of *Cannæ*, *Hannibal* sent ten Prisoners to *Rome*, under an Oath of returning, if they could not obtain the Liberty of such and such Prisoners in Exchange.—The Censors set a Fine during Life, upon all their Heads that were forsworn.'

Speak your Thoughts, ye Disciples of *Valentia*, Don't you think this was very unjust Treatment? For, you wou'd say, as to those *Romans* breaking their Oath, it was because they had not a mind to keep it: now what needs more to render it null and void? No, there needs nothing more indeed, as you think: But according to the *Romans*, who were Men of Honour, the Oath was nevertheless as much an Oath as ever; and 'twas upon this ac-

(*m*) *Tityre, tu patula recubans sub tegmine fagi,
Sylvestrem tenui musam meditaris avena.*

Virg. Bucol. Eclog. i.

(*n*) *Secundo autem Punico bello, post Cannensem pugnam, quos decem Annibal Romam misit, adstrictos jurejurando se redituros esse, nisi de redimendis iis, qui capti erant, impetrassent; eos omnes, Censores, quoad quisque eorum vixit, qui pejerassent, in ærariis reliquerunt. Cic. de Offic. L. i. c. 13.*

count, that they who had taken it were degraded by the Censors, and branded as Perjurers; notwithstanding the honest Intention they had not to keep it. But this is not all: Hear what *Cicero* says further.

(o) 'Nor was there any Exception as to him who was no sooner gone from the Camp, but he found out a Shift to evade the Oath, and presently went back, under colour of something left behind him; and then returning, went his way, as if he had thought himself discharg'd from the Obligation of the Oath: And so he was indeed in *Words*, but not in *Effect*. For in all Oaths, Promises, or Pledges of Faith, the *Intention* is to be consider'd, and not the *Letter*.—So that even tho this Soldier and his nine other Comrades, had been so subtle when *Hannibal* made them swear, as to have said *Uro* for *Juro*, (for they talk'd *Latin* in those Days) the Censors wou'd nevertheless have degraded them; and wou'd have thought such a Quirk too mean a Shift for an honest Man to make use of. In a word, it was the Principle of the old *Romans*, (p) That whatsoever we have sworn, so as to have a full Perswasion in our Minds, that it ought to be done, That must be observ'd.'

Ye Disciples of *Filliucius*, *Tambourin*, *Valentia*, and *Sanchez*, are you sensible of the Difference between these Principles and yours? If you are, reform your subtle, deceitful Divinity, and take

(o) *Nec minus illum qui jurisjurandi fraude culpam invenerat. Cum enim Annibalis permisso exisset e castris rediit paulo post, quod se oblitum nescio quid diceret: Deinde egressus e castris, jurejurando se solum putabat: Et erat verbis, re non erat. Semper autem in fide, quid senseris, non quid dixeris cogitandum. Cicero, ibid.*

(p) *Quod enim ita juratum est, ut mens deferentis conciperet fieri oportere, id observandum est. Cic. de Offic. Lib. iii. §. 29.*

these

these Pagans for your Masters : They'll teach you also, ' What is to be consider'd in an Oath, and ' what Obligation we lie under of keeping it (q), ' viz. its Force and Sacredness : For an Oath, ' says Cicero, is a *Religious Affirmation* ; and what- ' soever we promise positively, as in the Presence ' of God, we must keep it ; not for fear of the ' Anger of the Gods,—but from a Love to Faith ' and Justice : that Faith on which *Ennius* makes ' this glorious Exclamation :

' *O holy Faith! Thou sacred Oath of Jove,*
' *And fit to have thy Mansion with the Gods above.*

Verily, the Jesuits wou'd say, these are fine Principles, and very different from ours. But were these Pagans the same in Practice as in Speculation ? For as for our part, we are no Hypocrites. True, my Fathers, for as you speak wickedly, so you act, and there is no Contradiction between your Behaviour and your Words. So much for your Comfort. Nor is there any Contradiction in the Pagans : They acted just as they talk'd, as you will now see by the Story of the generous *Regulus*, which *Cicero* gives us in these Words.

(r) ' *Marcus Attilius Regulus*, in his second Consulship, when he was surpriz'd and taken Prisoner ' in

(q) Sed in jurejurando—quæ vis sit, debet intelligi. Est enim jusjurandum affirmatio religiosa. Quod autem affirmatè quasi Deo teste, promiseris, id tenendum est : Jam enim non ad iram Deorum—sed ad justitiam & ad fidem pertinet. Nam præclare *Ennius* ; O fides alma, apia pinnis & jusjurandum Jovis. *Cicer*, de Offic. L. iii. c. 29.

(r) *M. Attilius Regulus*, cum Consul iterum in Africâ ex insidiis captus esset, Duce Xantippo Lacedæmonio, Imperatore autem patre *Annibalis* Amilcare, juratus missus est ad senatum,

ut

‘ in *Africa*, by *Xantippus* the *Lacedæmonian*, a
 ‘ Commander under *Amilcar* the Father of *Hanni-*
 ‘ *bal*, (who was then General) was sent to the Se-
 ‘ nate, under an Oath of returning to *Carthage*, un-
 ‘ less certain *Carthaginian* Noblemen should be re-
 ‘ leas’d in exchange.

‘ Being come to *Rome*, he had before him a
 ‘ fair Colour of Profit, which was that he might
 ‘ stay in his own Country, and live at home with
 ‘ his Wife and Children :—For as to his Oath, as
 your Father *Valentia* has said since, he need only
 have said, that really he did intend to oblige him-
 self, but that he did not intend to perform what
 he had promis’d. That’s what he might have done
 very well if he had been a Jesuit ; but being an
 upright Man, and an honest Pagan, he acted quite
 the contrary.

‘ For he came into the Senate, told them his
 ‘ Business, but refus’d to give his Opinion ; alledg-
 ‘ ing, that so long as he was under an Oath to the
 ‘ Enemy, he was in the Condition of a Prisoner,
 ‘ and not of a Senator—But that which he did
 ‘ speak was against himself—for he would not al-
 ‘ low it to be for the Interest of the *Romans* to ex-
 ‘ change their Prisoners, for they were young Men,
 ‘ he said, and good Soldiers ; but that for his
 ‘ part, he was wasted with old Age. His Autho-
 ‘ rity prevailing, the Prisoners were detain’d, and

ut nisi redditi essent pœnis captivi nobiles quidem rediret ipse
Carthaginem.

Is cum *Romam* venisset, utilitatis speciem videbat—ma-
 nere in patriâ, esse domi suæ cum uxore, cum liberis.

In Senatum venit : mandata exposuit. Sententiam ne di-
 ceret recusavit ; quamdiu jurejurando hostium teneretur, non esse
 se Senatorem. Atque illud etiam—reddi captivos negavit esse
 utile : Illos enim adolescentes esse & bonos duces, se jam con-
 sectum senectute. Cujus cum valuisset auctoritas, captivi retenti
 sunt, ipse *Carthaginem* rediit, neque eum caritas patriæ retinuit,
 nec suorum. *Cic. de Offic. L. iii. c. 27.*

‘ himself

‘ himself return’d to *Carthage*, without being kept
‘ back by the Affection he had either for his dear
‘ Country or his Friends.’

(s) ‘ Nevertheless, he was not ignorant to how
‘ cruel an Enemy, and to what exquisite Tor-
‘ ments he expos’d himself, by his Return ; only
‘ he was resolv’d not to violate his Oath. There-
‘ fore, when they had watch’d him even to Death,
‘ his Condition was yet more honourable than
‘ if he had ended his Days at home, a superannua-
‘ ted Captive, and a forsworn Senator.’

Say, now, Father Jesuits, is this saying one
thing and doing another? are not Practice and Spe-
culation both agreed here? and does not this Pagan
appear to you to have been as scrupulous or as nice
of his Honour in a good Action, as you are pro-
fuse of it in Wickedness?

(t) ‘ But, says Cicero, (and a very remarkable
‘ Saying it is) in the whole Character of *Regulus*,
‘ the most wonderful Part of it was his Opinion for
‘ detaining the Prisoners. For as to his Return,
‘ tho we wonder at it now-a-days, he could not
‘ yet, at that time, do otherwise.’—This is as if
he had said, that Plain-dealing and Fidelity were
then as much in vogue among the *Romans*, as
Knavery and Falshood are now among those Re-
verend Fathers, who call themselves the *Pillars of
the Church*,

(s) Neque vero tum ignorabat se ad crudelissimum hostem,
& ad exquisita supplicia proficisci : sed jusjurandum conservan-
dum putabat. Itaque cum vigilando necabatur, erat in me-
liore causâ quam si domi senex captivus, perjurus & consularis
remansisset. *Cic. de Offic. L. iii. c. 27.*

(t) Sed ex totâ hac laude Reguli, unum illud est admiratione
dignum, quod captivos retinendos censuerit. Nam quod rediit,
nobis mirabile videtur : illis quidem temporibus aliter facere non
potuit. *Ibid. c. 31.*

So that, *adds* Cicero (*u*), it was the Glory of the Age, rather than of the Man: For our Forefathers always look'd upon the Tye of an Oath, as the strictest Obligation in Nature.

(*x*) Happy Age, *may we say once more with* Juvenal, when Wickedness was look'd upon as a Monster!—when Equivocations, sly Craft, and Subtlety were held in such Abomination, that the Man who first put them in practice was treated as an infamous Scoundrel! I mean, that *Roman* we have been speaking of, the One out of Ten, who return'd to the Camp almost as soon as he was out of it, upon a Pretence that he had left something behind him; by which Return he thought himself discharg'd of his Oath; but without Reason; for Fraud does not dissolve the Perjury, but bind it faster. Therefore, it was a **FOOLISH PIECE OF CUNNING**, and a most perverse Imitation of Prudence. Hereupon, *adds* Cicero, the Senate decreed, that this shifting Juggler should be sent bound to *Hannibal* (*y*). Alas, what would become of you, O City of God, and ye Pillars of the Church, who understand so many of these dishonest Tricks! what a Condition wou'd you be reduc'd to, if you liv'd in a Republick where those old *Romans* were to

(*u*) Itaque ista laus non est hominis sed temporum. Nullum enim vinculum ad adstringendam fidem jurejurando majores arctius esse voluerunt. *Cic. de Offic. L. iii. c. 31.*

(*x*) Improbitas illo fuit admirabilis ævo. *Juv. Sat. i.*

(*y*) Unum ex decem qui paulo postquam egressus erat è castris, rediisset quasi aliquod esset oblitus.——Reditu enim in castra liberatum se esse jurejurando interpretabatur. Non recte; Fraus enim distringit, non dissolvit perjurium. Fuit igitur **STULTA CALLIDITAS**, perversè imitata prudentiam. Itaque decrevit Senatus, ut ille veterator & callidus, vinctus ad Annibalem duceretur. *Cic. de Offic. L. iii. c. 32.*

compose

compose the Senate ! Surely, never Galley-Slave was so chain'd as you would be.

But in the main, is it not what you richly deserve, for having taught, ' that 'tis neither Perjury, ' nor any Sin whatever, (z) to make use of Equivocation for a good Purpose?' which is another Assertion of your Father *Fillius*.

Your Father *Stoz* says, too, ' He who has committed a Crime in secret, may (a) deny it when ' examin'd about it, with a private meaning, that ' he did not commit it publickly.' ' A guilty ' Man (b), *says he again*, when examin'd by a ' Judge, concerning a Crime which cannot be fully prov'd, unless he himself confesses it, may deny ' he has committed it, if by confessing it he shou'd ' run the Hazard of his Life, Liberty, or Estate.' --- ' In short, *says he*, in all these and the like Cases, If the thing is so circumstanc'd, and Reason ' require it, a Person may confirm what he says ' with an Oath (c), provided it be accompany'd ' with a clever Equivocation ; because *Lessius* has ' thus determin'd it.'

I hope this will open the Eyes of Magistrates, and that, with a just Resentment at a Doctrine which teaches Men to sport with Justice both hu-

(z) Secundò quæro, an sit perjurium vel peccatum uti amphibologia ex honestâ causâ ? Respondeo & dico primò talem non esse perjurum. *Fillius*. Tom. ii. tr. 25. n. 323.

(a) Potest quis suum crimen occultum negare, subintelligendo ut publicum. *Stoz*, in his Book intitled, Le Tribunal de la Penitence, or, The Tribunal of Penance, L. i. Part 3. p. 173. n. 220.

(b) Reus à judice interrogatus de delicto, quod sine propriâ illius confessione plene probari nequit, potest illud negare, si ex illa confessione sit incursum periculum vitæ: Quod extenditur etiam ad quodcunque aliud grave malum, v. g. exilium, bonorum omnium amissionem. *Stoz*. ibid.

(c) Possunt hæc omnia si res ita ferat, & ratio postulet etiam juramento confirmari: modo debita & congrua æquivocatio adhibeatur *Lessius*. *Stoz*, ibid.

man

man and Divine, and to violate the sacred Obligation of an Oath, they will at least impose Silence on those Teachers of Lyes, Equivocation, and Perjury. For 'tis not to be imagin'd, that the Jesuits of this Day are different from those of yesterday. They understand one another to a Miracle, and to be convinc'd that there was never a more perfect Concert, one need only hear what is said by Father *Casnedi*, (a Jesuit of *Lisbon*, and Qualificator of the Inquisitions of *Spain* and *Portugal*) in a Treatise he lately publish'd, with the Title of *Crisis Theologica*, printed at *Lisbon* in 1719; (a late Date) with the Approbation of the Divines of the Society, and of Father *de Sousas*, Provincial of *Portugal*. Thus does this celebrated Jesuit express himself, and with him all the Divines of the Society who have approv'd it.

(d) ' I say, that the guilty Person, when examin'd *coram Judice*, as a Malefactor, for a Crime by him committed, *that is to say*, in order to be punish'd, is not oblig'd, for fear of Sin, to confess his Crime frankly, if by hiding it under some mental Restriction or Phrase, purely material or equivocal, he hopes to evade capital Punishment, or what is as bad as capital, such as the Gallies, or great Infamy, or close Imprisonment, or Forfeiture of Estate, or the like Pains and Penalties equivalent to Death. Nay, he may

(d) Dico quod reus de commissio à se crimine interrogatus à judice juridicè criminaliter, seu ut puniatur; si occultando restrictione sensibili, aut locutione purè materiali aut æquivocà suum crimen, spem habeat evadendi pœnam capitalem, ut sunt magna infamia, tiremes, carcer durissimus, bonorum omnium confiscatio, & similes pœnæ æquivalentes morti, non teneatur sub culpa reatum suum candide fateri; quin licitè possit suum crimen etiam jurejurando occultare, sive restrictione sensibili, sive locutione purè materiali. *Casned. Tom. v. Disp. 9. n. 316. p. 76. col. 1.*

even

‘ even conceal his Crime by an Oath, whether
‘ with a mental Restriction, or in so many express
‘ Words.’

Was ever any thing more explicit and positive ?
But at the same time was there ever a greater
Profanation of the Sacredness of an Oath ? A Pro-
fanation which yet we find authoris’d and approv’d
in 1719, by a Provincial, and Divines of the So-
ciety.

To conclude ; Such then is the Doctrine of the
modern Jesuits. They and their Predecessors have
gone hand in hand in forming an unanimous Tradi-
tion of Equivocations, and mental Restrictions,
which teaches Men to perjure themselves in an in-
nocent way, and to deceive the Magistrates in an
Article which the Pagans esteem’d as the most Re-
ligious and Sacred.

But they go much greater Lengths than all this ;
for in order to render Oaths common, they have
taught, ‘ That ’tis not swearing to say (e) upon
‘ my Faith ; upon my Conscience ; upon the Faith
‘ of a Christian ; upon the Faith of a Priest ; or a
‘ King ; in good Truth ; or to say, this is as true
‘ as that I’m a Christian (f) ; as I’m a Friar ; as
‘ I’m a Priest ; as I’m an honest Man ; or to say,
‘ if this be not so, I don’t believe in God, or I
‘ deny a God (g) ; or to say, ’tis as true as that
‘ there

(e) Juramenta non sunt : in mea fide, in mea conscientia,
in fide Christiani, in fide Religiosi, in veritate. *Emm. Verb.*
juram. n. 1. p. 295.

(f) Ut sum Christianus, Religiosus, Sacerdos, vir bonus,
ita est. *Efc. tr.* 1. Ex. 3. n. 16.

(g) Non credo in Deum, vel abnego Deum—si hoc non
est ita. Coram Deo ita est. Deus scit ita esse, vel Deus videt
esse ita. *Efcob.* ibid. n. 16. & 20.

Testis est mihi Deus. *Sanchez,* L. iii. c. 2. n. 21.

Nob

there is a God; as that Jesus Christ is in the Holy Sacrament of the Altar; or as true as the Gospel; or to say, 'tis so before God; God knows or sees it to be so; I call God to witness: All this amounts to nothing if we'll believe the Jesuits. 'Tis not swearing, as both Confessors and Catechists teach, lest we shou'd sin thro' a mistaken Conscience. And altho these and the like Applications are commonly taken for blasphemous Swearing, yet this is not clear, because there is no Invocation of a Witness; nor does a thing seem to be blasphemous, if true.

So, according to the Fathers *Bonacina* and *Bauni*, If a Man shou'd add the Name of God to Head, Belly, &c. this is no Blasphemy, on the contrary, such Terms say they, are Ornaments of Speech; and they add, that even tho those Parts shou'd be nam'd in Wrath, provided they are not utter'd in a Passion against God, 'tis not Blaspheming, because by these words, Head, Belly, &c. there is nothing mention'd of God which is false, because 'tis true that God being made Man, he has such parts as Man (b).

They have also taught the miraculous Secret, how a Man may swear by all the things that a Man can swear by, and yet not swear: That is

Non sunt juramenta (quod confessarii & catechistæ moneant, ne ex erroneâ conscientia peccetur)—In veritate, fide boni viri, per fidem meam, fide boni Christiani, vel Sacerdotis, vel Regis. *Busemb.* L. iii. tr. 2. c. 2. n. 10.

Quamvis hæc & similes comparationes: Tam verum est, quam Deus est, quam Christus est in venerabili Sacramento, quam verum est Evangelium—communiter videantur juramentum continere cum blasphemia, id tamen non satis apparet, quia nullus in testem invocatur. Neque videtur esse blasphemia si sit veritas. *Busemb.* ibid. Tambourin says: the same thing.

(b) Bauni, in his Catalogue, ch. 6. p. 66.

Bonacina is of the same Opinion, and Bauni quotes him and others to confirm it.

* to say, that Persons may swear (i) by every thing
* they are capable of swearing by, and might by
* consequence make an Oath including all others, and
* yet not swear all the while.

In short, they have dar'd to assert that these Words, 'By God, By Jesus Christ, so far from Swearing, are, on the contrary, certain Modes of Speech invented at first by such as wou'd avoid it; and that tho such ways of speaking may be construed as swearing by ignorant and unthinking Persons, yet they are not deem'd such by Men of Sense; because they are but broken imperfect parts of Speech, which do not affirm any thing, and therefore are not Oaths (k).

This is a new Specimen of the glorious Things to be said in praise of the House of Wisdom, of the City of God, of the Pillars of the Church.

And what might I not add farther to their Honour and Glory, shou'd I set about to convince them of having taught that frequent Perjuries and Blasphemies, or such as are the Produce of an inveterate Habit, are at most but venial Sins? For is not this what their Father *Filiucius* teaches in so many words? 'If when a Person blasphemes, says he, he does not fully advert to what he says, be his Habit of Blaspheming never so great, he does not sin mortally (l).' Is not this also what *Escobar*

(i) Deducitur non esse iurandum quod communiter aliqui iuramentum vitare volentes dicere solent: per totum id—quod jurare possum. *Sanchez*, L. iii. c. 2. n. 23.

(k) Alios loquendi modos adinvenit desiderium non peccandi; scilicet possum jurare per Deum, per Christum—Qui quidem loquendi modi, licet imperitis & incautis iuramenta videntur, verè cum nihil affirmant, sed suspensa sit oratio, iuramenta non sunt. *Escob. Tr. 1. Ex. 3. n. 17.*

(l) Si desit advertentia plena, & ex ea oriatur blasphemia, etiãsi consuetudo adfit blasphemandi, non committitur peccatum mortale. *Fill. Quæst. mor. Tom. ii. tr. 25. c. 1. n. 27. p. 91. col. 1.*

K

teaches,

teaches, ' If Blasphemy, *says he* (m), arises from a ' Habit accompany'd with Inadvertency, 'tis not a ' mortal Sin.—' But we will conclude this Subject with a notable Decision by *Filliucius*, upon the false Oaths which one Man is desir'd to take for another.

(n) ' There's no intrinsical Evil, *says he*, in desiring a Person to take an Oath, who we know ' will forswear himself, provided the Petition be ' grounded on certain Conditions, *of which these* ' *are the chief*, as some just Cause, *viz.* Necessity or ' Interest, because otherwise it wou'd be unfriendly ' to make a Tool of one's Neighbour for such a ' Purpose.' And tho he was very sensible that such Perjury for the sake of Temporal Interest is Death to the Soul of his Brother, yet he was not afraid to add, ' That nevertheless (o) this is not ' unfriendly, because Affection does not oblige a ' Man to suffer Loss rather than that another shou'd ' sin.'

I don't believe the Publick is very much edify'd by this Doctrine, and if they are offended at it, how much more will they be scandaliz'd to hear the Bishop of *Soissons* accuse ' rigid Moralists as ' Persons who furiously defame the Jesuits (p), be-

(m) *Consuetudo quidem absque advertentiâ lethale peccatum non facit. Escob. Theol. mor. tr. i. ex. 3. c. 6. n. 28. p. 72.*

(n) *Non esse intrinsecè malum petere juramentum ab eo quem scimus pejeraturum, dummodo servantur aliquæ conditiones.—Ut sit aliqua justa causa id petendi, necessitas, videlicet, vel utilitas, alioqui esset contra charitatem proximum constituere in tali occasione. Filliuc. tom. ii. tr. 21. c. 11. n. 346.*

(o) *Nec propterea est contra charitatem, quia hæc non obligat ad vitandum peccatum alterius cum proprio damno. Fill. ibid.*

(p) *1 Avert. p. 113.*

' cause

' cause they combat their Errors, and expose them
' to the World.' Verily, if M. *Languet* had talk'd
after this manner in an Assembly of honest Pagans,
they wou'd have pour'd out the same Anathemas
upon his Warnings, the Bull, the Jesuits, and their
Doctrine.

CHAP. X.

Of Concupiscence, and other sensual Pleasures.

OF all the Subjects we have hitherto treated
of, this is the most difficult and crabbed:
Not because 'tis a barren Theme, but on the con-
trary too copious: For 'tis a bottomless Abyfs;
and I wou'd gladly keep off of the Brink of it, not
only by reason of its Depth, but because nothing
is more offensive than to be raking long in the
midst of Mud and Dirt.

One runs no risque in treating of Equivocations,
mental Reservations, Craft and Subtlety; nor is
it of any Consequence to laugh when one hears it
said, that when a Man is put to his Oath, he does
not swear if he does but say *uro* instead of *juro*.
i. e. I *burn* instead of I *swear*. But when the Sub-
ject takes in Obscenities, Nudities, Criminal Li-
berties, in a word every thing that is offensive to a
modest Ear, one is sadly perplex'd for fear of de-
filing others, and dawbing our selves.

Now it was to avoid both these Inconveniencies
that I wou'd fain have suppress'd this Article. But
the Constitution wou'd not let me. For 'tis such a
favourer of every thing which the Jesuits have said

upon Concupiscence, and the sensual Pleasures, that I thought it of importance to let the World know it; to the end that People might consider the Doctrine of those Fathers, and the Decree which authorizes it, in the same Light.

But we will endeavour to treat this Subject as becomes a Christian, who has the honour to write in defence of the Truth. We shall pass over many things in Silence; we shall also soften some Expressions which we think too odious. And if after all this Precaution the Reader shou'd be offended at any thing he finds under this Article, we depend on his Candor, that he will not so much blame us, as the Constitution which oblig'd us to reveal the Turpitudes it favours. To conclude, if on the one hand Persons are scandalis'd, to see a Company of Priests teaching Maxims altogether profane, altogether Epicurean, on the other hand they will be very much edify'd to see a Company of Pagans teaching the most pure, and what we may term Christian Maxims.

After this short Preface which I thought very necessary, we shall now enter upon the Subject. And as this Chapter will be very long, we chuse to divide it into several Sections.

S E C T. I.

Of Concupiscence.

IT cannot but be very true, that we are born Sinners and Slaves to Sin, because the Pagans were convinc'd by the Light of Reason only, that Man was altogether full of Corruption, and that his Heart is a sink as it were of all sorts of Iniquity.

* ty. We are all inconsiderate, imprudent, inconstant,
 * quarrellsome and ambitious; or rather, (for these
 * soft Expressions, *says Seneca*, only tend to palliate
 * that Ulcer which has spread over Mankind)
 * **WE ARE ALL WICKED.** And every one
 * will find that in himself, if he looks into his own
 * Breast, which he condemns in another (q.)

A deplorable Picture this of human Nature! but
 a Picture which represents us to the Life, and is so
 much the less to be suspected, because it was drawn
 by the Hand of a Stoick, that is to say, a very
 proud conceited Philosopher. **WE ARE ALL
 WICKED**, says he, and every one carries in his own
 Heart the Root of all the Evil which he discovers
 in others. Now what was it cou'd induce this vain
 Philosopher to make so humble a Confession but the
 Sense he had within himself of that *Law of Sin*,
 that is to say, that *Concupiscence* which dwelt in
 him (r), and which wrought in him all manner of
 evil Desires.

Cicero, another Stoick, after having duly con-
 sider'd Man, or rather his own Nature, was under
 a Necessity of making the same Confession. Man
 appeared to him so vicious and irregular, that he
 judg'd it was Man's first Duty to cure and correct
 himself. 'Nor, *says he*, shou'd we aim so much
 * at acquiring those Talents which it has not pleas'd
 * Nature to give us, as to shake off our Vices (s); of

(q) Omnes inconsulti & improvidi sumus, omnes incerti,
 queruli, ambitiosi. Quid lentioribus verbis ulcus publicum ab-
 scundo? OMNES MALI SUMUS. Quidquid in alio repre-
 henditur, id unusquisque in suo sinu inveniet. *Seneca de Ira l. 3.*
 p. 137. r. l.

(r) *Romans vii. 8. 17.*

(s) Non est tam entendum, ut bona quæ nobis data non
 sunt sequamur, quàm ut vitia fugiamus, *Cicero. l. i. de Officiis.*
 6. 3.

which according to him, and Archytas whose words he quotes, 'the greatest, the most dangerous, and 'most mortal, is Concupiscence (t).'

Surely this is a perfect Description of Concupiscence, or nothing is; thus we have seen the Man in whom it dwelleth review'd and declar'd a miserable Sinner, and all this by Stoick Philosophers. According to some, he is full of Pride and Wickedness; according to others, he is vicious and intemperate; and by the Confession of the most moderate, his bent towards Pleasure is the most dangerous, and the most mortal Plague of his Nature. So that in the Eye of Reason, as well as that of Religion, Man is compleatly miserable. He has no Gust, Affection, and Inclination for any thing but Evil, and from hence are those numberless Precepts and Exhortations to practise Virtue, and to flee Vice, which we are surpriz'd to find the Books of the Pagans so full of.

If the Jesuits had consider'd Man in this Light, they wou'd no doubt have prescrib'd him the same Remedies; and instead of flattering him in his Wickedness, they wou'd have talk'd to him in the same strain as the Pagans. But (u), *far from pouring in Oil and Wine into his Wounds*, they have not so much as told him of his Distemper; nay, they will have it to be an Argument of his Health. This perhaps will not seem credible, and yet nothing is more true; and it will soon appear that I don't impose upon those Fathers, when I say, that for the sake of turning all Crimes into innocent Actions, they construe Lust, namely, that Concupiscence which our sense tells us is a Propensity to

(t) Nullam capitaliorem pestem quam corporis voluptatem, hominibus dicebat à naturâ datam. *Cicer. de Senect.* c. 12.

(u) *Lukt* x. 34.

all manner of Evil, which St. Paul (*w*) calls by the Name of Sin, because according to the Councils, 'tis the source of all Crimes (*x*); according to St. Ambrose, a sacrilegious Hunger (*y*); according to St. Austin, an Evil which must be destroy'd (*z*); according to Fulgentius, the Devil's Snare (*a*); and according to the Pagans, the Seed of all kinds of Evil: they have term'd this Concupiscence, I say, to be a natural Property of Man, an Appannage of his Nature, of which God may be the Author.

' Nay, says their Father Vaillant, Concupiscence is not an Evil of or in it self; and this, he adds, is an Article of Faith (*b*).² Man, says also their Father de Reulx, may possibly have been created from the beginning, as prone to Concupiscence as he is now born (*c*).² So that here's God, who is Holiness it self, made the Author of the Principle and Source of all the Crimes, and all the Abominations which have been committed ever since the beginning of the World, and which shall be committed to the World's End.

Let any one judge from hence, whether the Divinity of the Jesuits is very much for the Honour of God, or for the Good of Mankind. Let them judge whether it tends to reform and cure

(*w*) Sed quod habitat in me peccatum. Rom. vii. 21.

(*x*) Fontem Peccatorum. Concil. Trid. Sess. v. n. 5.

(*y*) Sacrilegam famem. Lib. vii. in Luc. tom. i. p. 1445.

(*z*) Malum est, clarum est—debellandum est. L. iv. op. imp. t. 10. p. 915.

(*a*) Laqueus est diaboli. Serm. v. de Caris. p. 565.

(*b*) Concupiscentia non est de se & intrinsecè mala, est de fide. Vail. 1r. de pec. Dissert. i. de peccat. origin. Sect. 5. § 3.

(*c*) Potuit igitur ab initio creari homo concupiscentiæ obnoxius, sicut jam nascitur. De Reulx, in his Theses upon the Epistle to the Romans, maintained in the Jesuits College at Louvain, upon the 19th of April 1684, the first verse of the 8th Chapter.

us, and to teach us, as at least the Pagans have attempted to do, to *divest our selves of our Vices, Defects and Malignity*, or whether it does not tend on the contrary to justify all our Passions and Irregularities. For let us follow their Principle, and see whither it will carry us.

Concupiscence, *say they*, is not evil, and possibly God subjected Man to it the very moment he came out of his Hands. Therefore the use of Marriage for Pleasure only, is not a Sin in marry'd Persons: Therefore Concupiscence may be gratified by deliberate Desires after the Crime, and by the voluntary Pleasure Men take in representing it to their Imagination; therefore a Man may indulge his sensual Appetite by drinking or eating to a Surfeit, for his Pleasure only; therefore he may gratify all his other Desires, Luxury, Vanity, Vain-Glory; therefore wanton Looks, publick Shews, loose Talk, lascivious Touchings, and exposing of Nudities, are Things indifferent and allowable: Therefore, in a word, the Lust of the Eyes, the Lust of the Flesh, and the Pride of Life, are not things evil in themselves, nor of themselves: And therefore, God may be the Author of them, tho an Apostle *(d)* expressly says the contrary. That's the Gulph into which that fine Principle of the Jesuits carries us.

And let it not be said that these are Consequences truly just, but disown'd by the Fathers; would to God it were so; but they are what the Jesuits have taught in express Terms, and we are going to shew that this is actually their Creed touching Concupiscence, and the very Gospel which they are come to preach to the World; and 'tis apparently on this pretence, that they have given themselves the following Encomium, in their Book intitul'd, *The*

(d) 1. John ii. 16.

Picture of the first Century (e). ' Behold now these
 ' new Inhabitants of the Earth, shall I call them An-
 ' gels? Verily you will find in this Society, God's
 ' diligent Adjutants in procuring the Salvation of
 ' Mankind. Men, who for the Glory of their
 ' God, and the Defence of the Church, most e-
 ' loquently combat the Hereticks, viz. the Jan-
 ' senists, by their Sermons and Writings. These
 ' are new Michaels. They who carry the glad
 ' Tidings of the Gospel to the Indies, Aethiopia,
 ' Japan, China, and the remotest parts of the
 ' World, are new Gabriels. They who comfort
 ' the Poor and lowly minded, who cleanse and
 ' convert Souls by their Preaching and Confession,
 ' and attend upon the Sick and Weak in Hospitals,
 ' are new Raphaels.

But now let's examine this Gospel, and this
 Creed, Article by Article.

S E C T. II.

*Of publick Shews, loose Conversation, ob-
 scene Tracts, wanton Looks, and exposing
 of Nudities.*

' IF it be true, as a Poet said of the Augustan
 Age, ' That the Modesty of those Women who

(e) Intuere modo novos in terris, dicamne Angelos? Certè
 in mundi salute procurandâ sedulos Dei adjutores invenies in
 hac Societate, qui pro Dei sui Gloria & Ecclesiæ defensione,
 cum hæreticis— ore & calamo disertissimè decertent. Mi-
 chaelem hi referunt. Alios qui ad Indos, Aethiopes, extremos
 hominum Japones, terribilibus circumvallatos custodiis Sineses,
 & remotissima quæque terrarum, lætissimum Evangelii nuncium
 deferant, Gabrielem illi adumbrant. Alios qui pauperum sata-
 gunt, humilium & abjectorum animas purgant, infirmos in
 Xenodochiis & sordibus consolantur, populum præ concione
 erudiunt. *Imag. primi sæc. Soc. Jesu, p. 402.*

' frequent

‘ frequent the Amphitheatres, tho with a Design
 ‘ only to see and be seen, commonly suffers fatal
 ‘ Shipwreck (f).’ If it be true, as *Seneca* also says,
 ‘ That nothing is so dangerous to good Manners,
 ‘ as to be present at any Shew, because at such
 ‘ Times Vices slide more easily into the Heart, thro’
 ‘ the Canal of Pleasure (g).’ What must we think
 of the Jesuit *Filliucius*, who speaking of Comedy,
 in which every body knows that Concupiscence
 steals in at the Ears and Eyes, yet thinks it no harm
 for any one to be present at it? Nay more; for, as
 if he wou’d fain persuade all Mankind to go to such
 Comedies, he declares, ‘ That even the Clergy
 ‘ don’t sin when they go thither, provided it gives
 ‘ no Scandal; which, *he adds*, is rarely the Case,
 ‘ according to a judicious Remark of *Sanchez*, be-
 ‘ cause they are very often there (b).’ This does
 not need any Reflection, so that I pass to dishonest
 Conversation.

‘ ’Tis dangerous, *says* Epictetus (i), to talk or
 ‘ to listen to nasty Discourse: When therefore it
 ‘ happens that you hear such Discourse from ano-
 ‘ ther, if you have Authority to reprove him, you
 ‘ ought to do it; if not, you ought at least to
 ‘ bear your Testimony by a Blush or a Frown, that
 ‘ such sort of Conversation does not please you.—
 ‘ As much as ’tis in your Power, *says he*, in ano-
 ‘ ther Place (k), turn off your Friend’s Conversa-
 ‘ tion upon good Subjects. And if you are with

(f) Spectatum veniunt, veniunt spectentur ut ipsæ.

Ille locus casti damna pudoris habet.

(g) Nihil vero est tam damnosum bonis moribus, quam in aliquo spectaculo desidere. Tunc enim per voluptatem facilius vitia surrepunt. *Senec. Epist. 7. Tom. 2. p. 17.*

(b) Nec etiam Clerici peccant sublato scandalo, quod ferè non intercedit ex *Sanchez*, quia frequentissime intersunt. *Fill. Tom. 2. tr. 21. c. 11. n. 346.*

(i) In his Manual, ch. 55.

(k) In the same Book, ch. 42,

‘ People over whom you have no Command, chuse to be silent.’

These are Maxims which we may call wise and honest, and worthy of a good Pagan. Let us see if we can say as much of those of the Jesuits.

‘ What must we judge, *says their Father* Filliucius, of such as give ear to smutty Conversation ? I answer, *says he (l)*, that ’tis a thing indifferent in it self. And the same thing must be said, *he adds*, of those who read vile Books, and such as professedly treat of obscene Amours (*m*).’ Really here is as plain a Contrast as can be ; so that we will not stop to make a Remark upon it, but proceed to treat of those Immodesties and Nudities which are against all Decency.

‘ Such Decency or Decorum,’ *says Cicero (n)*, *that great Friend of Modesty and Honesty*, ‘ shews it self in all our Words and Deeds, nay in the very Motions and Postures of the Body. *Nature her self is our Mistress and Guide in this Article.* For it must be observ’d, that Nature seems to have taken great care in the forming of Man’s Body ; and there is no question but the natural Modesty of Men conforms it self in this particu-

(l) *Quæres de auditione rerum turpium ? Respondeo, ex se esse rem indifferentem. Fill. Tom. ii. c. 10. n. 212.*

(m) *Idem dicendum est de legentibus libros turpes, & tractantes ex professo de obscænis amoribus. Ibid. n. 213.*

(n) Decorum illud in omnibus factis & dictis, in corporis denique moribus & statu cernitur—Corporis nostri magnam natura ipsa videtur habuisse rationem—hanc naturæ tam diligentem fabricam imitata est hominum verecundia. Quæ enim natura occultavit, eadem omnes qui sana mente sunt, remouent ab oculis—eas neque partes, neque earum usus suis nominibus appellant—Itaque nec actio aperta rerum illarum petulantia vacat, nec oratio obscœnitate. Nec vero audiendi sunt Cynici, aut—penè Cynici, qui reprehendunt & irrident, quod ea quæ turpia re non sunt, verbis flagitiosa dicamus. *Cic. L. iii. c. 35.*

‘ lar

lar to the exquisite Fabrick of the Body ; for
 whatsoever Nature has conceal'd, all Men in their
 right Senses do naturally keep out of sight—
 and neither call such Parts, nor the use of them,
 by their proper Name—Inasmuch that those
 things cannot be done openly without Impudence,
 nor so much as mention'd without Obscenity.

Wherefore, there's no hearkning to the Cy-
 nicks, nor to such as are almost Cynicks, (nor,
 say we, to the Jesuits) who blame and laugh at
 those things to be foul in Words which are not so
 in Deed.—After this, *Cicero* mentions a false
 Reasoning of the Cynicks, (like to the Sophisms of
 the Casuists) in their Endeavour to prove that 'tis
 allowable to speak publickly of the greatest Scan-
 dals, and to call every thing by its proper Name.
 (o) Now, says he, we find a great deal more to
 this purpose against Modesty in their publick
 Disputations. But for our part, he adds, we are
 to follow Nature, and to fly whatsoever may of-
 fend either the Eye or the Ear of a modest Man.
 Nay, in our very Postures and Gestures, as walk-
 ing, standing, sitting, lying; in the very Coun-
 tenance, the Eye, the Motion of the Hands,
 there must a regard be had still to that which is
 becoming. In all this there are two things we

(o) Pluraque in eam sententiam ab eisdem contra verecun-
 dium disputantur. Nos autem naturam sequamur; & ab omni
 quod abhorret ab ipsa oculorum, auriumque comprobatione
 fugiamus. Status, incessus, sessio, accubatio, vultus, oculi, ma-
 nuum motus teneant illud decorum. Quibus in rebus duo sunt
 maxime fugienda, nequid effœminatum aut molle, & nequid
 durum aut rusticum sit; nec vero histrionibus, oratoribusque
 concedendum est, ut illi hæc apta sint, nobis dissoluta. Scen-
 icorum quidem mos tantam habet à veteri disciplinâ verecundi-
 tiam ut in scenâ sine subligatulo prodeat nemo. Verentur enim
 ne si quo casu everserit, ut corporis partes quædam aperiantur,
 aspiciantur non detorè. Nostro quidem more, cum parentibus
 puberis filii cum socris quidem generi non lavantur. *Cic. de offic.*
L. i. cap. 35.

should

‘ should beware of; the one, not to do any thing
 ‘ that is too soft and effeminate; the other, to
 ‘ avoid things that look harsh and clownish: For
 ‘ why should any think those things proper for an
 ‘ Orator or a Comedian, but that WE are under
 ‘ no Rule?’ Why, *some will say*, were the Come-
 ‘ dians in former Days so circumspect and reserv’d?
 Yes, says Cicero.

‘ The Discipline of the Theatre, says this Pa-
 ‘ gan, has a long time had such a regard to Mo-
 ‘ desty, that no Man enters upon the Stage with-
 ‘ out Drawers; for they are afraid lest some Parts
 ‘ of the Body coming to be discover’d by chance,
 ‘ that ought to be conceal’d, should make an in-
 ‘ decent Appearance. ’Tis also a Law among us,
 ‘ (says he) not to allow Sons, when they are Men
 ‘ grown, so much as to bathe with their Fathers;
 ‘ or Sons-in-Law with the Parents of their Wives.’

It were impossible to make a better Declaration
 in favour of Modesty, Bashfulness, and Decency.
 Let’s see whether *Filliucius* talks in this Strain.
 These are his *Latin* Expressions, which good Man-
 ners don’t allow us to translate.

(a) *Partes quæcunque corporis propriæ vel alienæ,
 quæ communiter & honestè in humano convitû ostendi
 solent, ut brachia, pectus, crura, absque peccato ullo
 aspicî possunt.* Who would ever have thought,
 that in the common Converse of Mankind, it were
 allowable for a Man to shew himself in a Posture
 so strangely indecent; and that it were possible,
 without Sin, to converse with and look upon other
 Persons of a different Sex, who should make such
 an immodest and indecent Appearance? Yet this
 Jesuit goes further, and says,

(a) *Filliuc. Tom. ii. c. 10. n. 217.*

Totum

Totum (b) etiam corpus coopertis in balneo vel flumine, si necessitas vel utilitas aliqua, vel etiam commoditas, vel delectatio ob sanitatem intercedat, absque ullo peccato aspici potest. Which is as much as to say, that when a Person is bathing, alone or in Company, he may give his Eyes a full Loose as it were; and if they should take such entire Liberty, *Escobar* does not at all think it *malum in se*. *Enimvero* (says he) *si esset aspectus partium quas pudor velat, vel* (mind the Impudence of it) *ipsius concubitus, speculativè quidem non damnares (c).*

Let us come now to what History tells us of the Reservedness and Modesty of young *Alexander*, when after the Defeat of *Darius*, he had that Prince's Wife in his Power, together with his Daughters, whom he had made his Captives.

‘He not only treated them like Queens, says Plutarch (d), but the greatest and most Royal Favour which they receiv'd from him, was, that as they had always liv'd with great Sobriety and Modesty, they never heard a single Word that was indecent, and never had a Moment's Suspicion, or Apprehension, of the least thing that was contrary to their Honour. They had the Comfort of being in *Alexander's* Camp, not as in an Enemy's Camp, but as in a sacred Temple, or in some holy Place, set apart to be the Sanctuary of Virgins; and to live retir'd, without being seen by any body, and no Person dar'd to approach to their Apartments.

‘Nevertheless, says Plutarch, *Darius's* Wife was the most beautiful Princess in the World, as *Darius* himself was one of the handsomest and most graceful of Princes; and the Princesses their

(b) *Filliuc.* Tom. ii. c. 10. n. 217.

(c) *Escob.* Tr. i. Exam. 8. c. 1. n. 4. p. 135.

(d) Plutarch, in his *Lives of illustrious Men.* *Alexander.*

‘ Daugh-

‘ Daughters resembled them. But *Alexander* thinking it was more like a King to conquer himself than his Enemies, not only did not touch them, but would not so much as cast an Eye upon them, nor suffer their Beauty to be mention’d in his hearing.’

Let us stop here for one Moment, and suppose now that this young Prince had been a Christian, and had had for his Confessor a Jesuit of the Stamp of *Filliucius* or *Escobar*. What wou’d such Jesuit have said to him, if he had ask’d him whether he might without Sin feast his Eyes with the Pleasure of looking upon Objects so capable of wounding him to the very Heart? But we have already seen what Answer he wou’d have return’d to this Question; an Answer which is too lewd to be repeated: and therefore I shall only take notice what a Happiness it was for those modest Princesses, that *Alexander* had not a Jesuit Confessor at that time; especially since he was a Prince not insensible of the Charms of Beauty. ‘ For, as *Plutarch* says, he perceiv’d by two things that he was but a mortal Man, viz. by Sleep, and Love: and therefore, when he saw other *Persian* Women that were of the Number of his fair Captives, whose Shape and Beauty stung him, he said that the *Persians* were the Bane of his Eyes. But, says *Plutarch*, by setting the Beauty of his Continence and Sobriety, in opposition against their Beauty and Gracefulness, he pass’d by them with no more Emotion than if they had been so many fine Statues.’

Probably ’twas from this illustrious Example of *Alexander*, that *Epictetus* drew this Maxim: (e) ‘ If any Object strikes your Eyes, and is so beautiful

(e) *Epictetus*, in his *Manual*, ch. 74.

‘ as to excite your Desire to it, resist it with the
‘ Virtue of Continnence.’

Pompey acted exactly like *Alexander*: (f) ‘ This
‘ General of the *Romans*, after he had defeated
‘ *Mithridates* King of *Pontus*, and oblig’d him to
‘ fly, enter’d into *Arbela*, the Capital of that
‘ Prince’s Dominions, when immediately the
‘ King’s Concubines were brought before him;
‘ but, as *Plutarch* observes, HE WOULD NOT
‘ SO MUCH AS SEE THEM, but sent them
‘ all home to their Husbands or other Relations;
‘ for they were most of ’em the Daughters or
‘ Wives of the chief Generals and the prime No-
‘ bility of the Court.’

Would not one be apt to imagine, that *Alexander* and *Pompey* had, like *Job*, made a Covenant with their own Eyes (g), that they might not so much as think of a Virgin? What happy Princes were these, who had neither for their Guides nor Counsellors, Men who seem to be Enemies to all Modesty, and who give all the Indulgence possible to the Wantonness of the Eye.

S E C T. III.

*The Secret of the Constitution unveil’d, and
the Mystery of Iniquity discover’d.*

I OFTEN hear it said, by some who think themselves very wise, that ‘ this Constitution, which is so attack’d from all Quarters, establishes no Doctrine, and advances no Error.’ I grant it, and not only so, but I say farther, it could not be otherwise.

(f) *Plutarch*, in his *Lives of illustrious Men*. *Pompey*.

(g) *Job* xxxi. 1.

For the Jesuits were the fittest Men to establish new Articles, and to make a new Body of Doctrine: That was the Province of those Fathers, and 'tis what they have succeeded in to a Miracle. But when that was done, there was a Necessity of authorizing and giving Credit to this new Doctrine; not indeed directly, for that would have been too flagrant; but indirectly: that is to say, that there was a necessity, without making mention either of the Jesuits or their Doctrine, for striking a powerful formidable Blow at once, to demolish all the antient Faith of the Church in all the fundamental Truths of Religion. There was the same Necessity for stigmatizing that antient Faith with the blackest Characters, in order to create an Abhorrence of it. But where should they go to seek for this antient Faith? should they look for it in the Scriptures, or in the Fathers? No; that would have been too plain a Discovery of the Design. Whither should they go to hunt for it, but in a certain Book of Piety, where they wou'd find it express'd clearly, exactly, and conformably to the holy Scriptures, to Tradition, and the Councils.

This, in a few Words, is the Secret of the Bull; a Secret known at first to the Jesuits only, and which they hid under the Cover of *Jansenism*; till by striking at *Jansenism*, they had brought an Odium upon all the Truths opposite to their own Doctrines: and then they laid their Heads together, and made use of all their Power and Cunning to hatch the Bull.

I don't see what Objection can possibly be made here but this, viz. 'That I ought not to tax the Jesuits with so wicked a Design, unless I was very certain that Father *Quesnel's* Doctrine, condemn'd in the 101 Propositions, does clearly and exactly express and deliver the antient Faith of the Church.' Now this is a Point

of which I am very sure. I add, that I am convinc'd at the same time, that the Doctrine of the Jesuits is as contrary to right Reason as it is to Religion. And since this Treatise is a Demonstration of it, all that I am now to prove, is that the 101 Propositions condemn'd by the Constitution, contain the pure Doctrine of Tradition and the Fathers.

But some body perhaps will say, You are, not to be trusted, and therefore we will not believe you, unless you bring us some foreign Authority, as strong in favour of *Quesnel* and his Propositions, as the Authority of the Pagans you have quoted to us is against the Jesuits and their Morality: In a word, prove to us from some grave Author, for whose Authority we have some Veneration, and especially one who is no *Jansenist*, that Father *Quesnel's* Doctrine, in his 101 Propositions condemn'd by *Clement XI.* is the Doctrine of the Fathers of the Church, and by consequence the Doctrine of Tradition.

Really 'tis very hard that no other Condition will go down but this: But as there is nothing which we will not do to convince the most obstinate, we are willing to grant their Demand; and we must say, that never was there an Author more grave on this Subject, or less suspected of *Jansenism*, than him that we are now going to quote; for 'tis the Cardinal *de Bissy*.

His Eminency being alarm'd to see such an astonishing Number of Quotations from the Fathers of all Ages in the *Hexaples*, and being convinc'd by his own Eyes that all those Passages taught nothing else, (often in the same Terms, and always in Substance the same) but Father *Quesnel's* Doctrine in his 101 Propositions, his Eminency did not think fit to assume the *Gaseon* Tone of my Lord *Languet*, and to say, like that Prelate, that the

Hexa-

Hexaples were only a *Rhapsody of Passages* (b), collected to justify each condemn'd Proposition, but like a frank, honest Man, he confess'd the Harmony of the 101 Propositions with the Texts of the Fathers. These are his own Words:

' In order to justify *Quesnel* (i) by the Parallel of his Propositions with the Texts of some Fathers, it were absolutely necessary to shew, that those Fathers from whom those Texts are quoted, HAVE NOT ERR'D in the Subject of the 101 Propositions.'

Now, I ask, if ever there was a finer Demonstration of the Conformity of the Doctrine condemn'd by the Bull, with the Doctrine of the Fathers of the Church? So great and substantial is this Conformity, and M. *de Bissy* was so very sensible of it, that despairing of having it in his Power to deny it, he chuses rather to think that the Fathers have err'd in talking as they have done, than that *Clement XI.* was mistaken in condemning what the Fathers have taught.

But 'tis proper to take notice, that what M. *de Bissy* calls *some Fathers*, are only all the Fathers of the Church, from Age to Age, since the Apostles Time, whose Texts are quoted in the *Hexaples*, to shew how near they come to the condemn'd Propositions.

I confess, and 'tis but Justice due to the Cardinal *de Bissy*, that he was very sorry to be drove to such an Extremity, and to be forc'd to make so humble an Acknowledgment. He would have been charm'd, if he had not found so great a Resemblance between Father *Quesnel* and the Fathers of the Church; and he was very sensible what a shameful Recantation it was both for him and the

(b) *First Advertisement*, p. 79.

(i) *Pastoral Instruction*, p. 269.

Bull, (for which, however, he is the greatest Stickler, next to the Bishop of *Soissons*) to say, that in order to justify the 101 Propositions, it were necessary to shew, that the Fathers have not err'd in treating of these Propositions; for such an Expression as this, is confessing plainly that the Bull does not so much condemn Father *Quesnel* and his Doctrine, as the Fathers that have err'd, and their erroneous Doctrine.

Also when his Eminency speaks of the Parallel Texts made use of by Father *Quesnel*, to discover the All-sufficiency of Grace, such as the Works of the Creation, the Resurrection and the Miracles of Jesus Christ, Texts which those Fathers equally made use of, to represent the Power and Freeness of the said Grace, his Eminency did not dare to repeat what he had said, of the necessity of shewing, that the Fathers in using those Parallel Texts have not err'd; but for fear of falling again into the same Pit, he run into another that was deeper, by saying, 'That there would be a necessity of proving, that those parallel Texts are drawn from the Writings of Fathers, that are neither forg'd nor alter'd (k).'

I don't examine whether 'tis possible to overturn all Tradition more effectually, than M. de Bissy does in this Place, by representing the Writings of the Fathers to us, which are much nearer our Times than those of the Prophets and Apostles, as Writings that may be forg'd and alter'd; but what I propose to observe, is, That this is a second Demonstration as compleat as the first, of the Conformity of Father *Quesnel's* Doctrine with that of the Fathers; for in consequence of this Conformity, M. de Bissy supposes those Writings of the Fathers to be forg'd and corrupted, which, the farthest from

(k) *Pastoral Instruction*, p. 269,

being Apocryphal, have been universally own'd, and the most incontestably receiv'd; and whose Sayings have been all along quoted as so many Authorities, and Authorities irrefragable.

We agree (some will say) that you have demonstrably prov'd by the Authority of the Cardinal *de Bissy*, an unsuspected Author, that the condemn'd Propositions contain the Doctrine of the Fathers and Tradition: But we think, on the other hand, that you are too severe on the Cardinal, for he does not absolutely say that the Fathers have *err'd*, nor that their Writings are *supposititious* and *corrupted*. It *should be prov'd*, says he, that neither the one nor the other is true: so that he only doubts of it; now a Doubt is not an Affirmation.

I am very sensible that he who doubteth does not affirm, but then I know very well, that M. *de Bissy* is not that Man; because, after having said what we have just mention'd, he reproaches the Anti-constitutioners with not having prov'd that the Fathers did not err, nor that their Writings are not *forg'd* and *corrupted*. 'Nothing of all this has been done, nor even (l) *says he*, is the thing possible, since the Bull is receiv'd by the Church.'

But I ask, if the asserting that '*tis impossible to prove that the Fathers have not err'd, or that their Writings are not supposititious or corrupted*', does not imply his Opinion that both are true: Therefore I have not been too severe on the Cardinal *de Bissy*. Now M. *de Bissy* only believes one of these two, because the Bull which he says is *receiv'd by the Church*, condemns the Propositions which are in the *proper Terms*, as he himself says, or in *equivalent Terms* in the Fathers (m); therefore, according to his Eminency, the Propositions condemn'd by the Bull, are the pure Doctrine of Tradition:

(l) *Pastoral Instruction*, p. 269.

(m) *Ibid.* p. 264.

and therefore the Jesuits, by causing those Propositions to be condemn'd, have caus'd the Faith and antient Belief of the Church to be condemn'd.

The Reader, no doubt, anticipates me, and is sensible how I should confound the Cardinal *de Bissy*, if I should say to him; My Lord, since you wrote in favour of *Molinism* and the Constitution, you have quoted a great many Passages from the Fathers: But by those Passages you have only prov'd Errors, or at least you have prov'd nothing; for those Fathers on whose Authority you rely have err'd, or at least their Works are forg'd and alter'd. But we will let by his Eminency, to make room for another Evidence, who is ready to depose in favour of Father *Quesnel* and his Propositions, and to confess openly, that *Clement XI.* and the Bishops who have receiv'd his Bull, have condemn'd the Truth, by condemning the Doctrine of that pious Priest.

Who wou'd have imagin'd that this other Witness should be the incomparable *M. Lauguet*? Surely he can't be reproach'd with *Jansenism*: Therefore let's hear him, for he is preparing to speak.

(n) 'Nay, says he, tho it were certain that several of those Propositions (*Father Quesnel's*) are naturally susceptible of a good meaning; tho some were even strictly true in the very Terms of 'em; their Truth either real or apparent, nor the favourable Sense which may or ought naturally to be put upon them, don't hinder but the Pope and the Bishops may have justly condemn'd them. And tho (o) they were innocent before they were condemn'd, yet they cease to be so after it.'

(n) *First Advertisement, or Warning*, p. 32.

(o) *Ibid.* p. 39.

Here every body must be as sensible as I am, that such Words are the most authentick Proof that can ever be brought of the Orthodoxy of Father *Quesnel* and his Propositions. For I don't think that any body will say the Bishop of *Soissons* does not affirm, but only supposes that several of Father *Quesnel's* Propositions are true and innocent : Such an Hypothesis, and in the Mouth too of such a Man as *M. Languet*, is Demonstration, or there never was any.

For, if Father *Quesnel's* Propositions had been as wicked and as full of Rottenness and Corruption as the Bull declares, *M. de Soissons*, in order to prove that *Clement XI.* had justly anathematiz'd 'em, would not have had recourse to such an unheard of Principle, as this, *That the Pope and Bishops may justly condemn true and innocent Propositions.* (No body ever had the Thought before, of laying it down for a Principle, that *Truth* may justly be condemn'd, in order to justify the Condemnation of Error.) If the Prelate had gone the common way to work, he would have shewn, that the Doctrine contain'd in those Propositions was contrary to Scripture and Tradition : but having found them conformable to both, he was forc'd to change his Rout, and in order to justify the Condemnation of them, was under a necessity of saying, That the Pope and the Bishops might justly condemn true and innocent Propositions. Thus, by the Confession of *M. de Soissons*, the Constitution taxes with Rottenness and Corruption, and consequently condemns, true and innocent Propositions. Now the Jesuits are the Promoters of the Constitution ; therefore the Jesuits have caus'd the Truth to be condemn'd, by casting such a Censure on Father *Quesnel's* Propositions.

But after all, was there ever a more Catholick Truth than this? *Charity makes a good use of the Senses, Concupiscence a bad one*; and this is the forty sixth Proposition. But the Jesuits, who think that *Concupiscence is not Evil in or of it self, and that 'tis even an Article of Faith, that God from the Beginning of the World possibly subjected Man to Concupiscence*, have caus'd Father Quesnel and his Proposition to be condemned. No, says the Bull, *Concupiscence does not make an ill use of the Senses*; consequently it leaves us to conclude, that Persons may without finning give their Senses all the Gratification they desire. They may, for example, go innocently to the Theatre and other publick Shews; they may hear smutty Discourse, read naughty Books, such as treat chiefly of lewd Amours; they may put on Airs offensive to every modest Eye, and expose themselves in that manner to the World; and finally, they may give a boundless Liberty to their Eyes: which is the Doctrine of *Filliucius* and *Escobar*; a Doctrine founded on this Principle, That *Concupiscence does not make an ill use of the Senses*; and a Principle confirm'd by the Constitution.

'Tis plain, now, whether the Cardinal *de Noailles* had not Reason to say, at the very first Appearance of the Bull, that it was a Decree which tended rather to *shake the Faith* than to *establish* it, and to *offend* the World, rather than *edify* it. 'It gives Hereticks an Handle, said this great Cardinal at that time, to rise up scornfully against the Holy See, and against the Catholick Church——The Faith of the new Converts is shaken by it——a great many Persons of distinguish'd Piety are alarm'd at it——Tender Consciences are troubled at it——And all the Societies, both of the Church and State, are more apt to cavil with it, than they are dispos'd to submit to it.'

Such

Such was the Language of his Eminency the Cardinal *de Noailles*, in a Letter which he wrote to *Clement XI.* in concert with those seven Bishops who adher'd to him. But, good God, how different is the Style in which he lately address'd himself to *Benedict XIII.* I will not draw the Parallel, I have a greater Regard for his Eminency's Honour than to do it; tho'tis much more to the Reproach of his pernicious Counsellors; I mean those Men whom the Author of the TESTIMONY, the *TACITUS* of our Days, has so plainly made known to us, by revealing to us the Thoughts of their Hearts.

'To what purpose,' says this admirable Writer, after a verbal Quotation of the Words of one of those Sages, who is without dispute the Hero of Politicians, 'to what purpose does he so preposterously expose himself (p)? In every Step we take we should first of all consult what advantage may result from it. Tho I be sacrific'd, the Affair will take its own Course. Peace, Oh my God, Peace,' (*Here the Man is seen, the Picture is too much like him to be mistaken*) 'must not something be done to preserve it?—Undoubtedly; it were to be wish'd the Constitution had never been granted, but that's not my Fault. Is it my Business to mend it? GOOD EXPLANATIONS, well connected, save the Truth: That's enough; and even tho something should necessarily be defective in the Clearness of the Connection, 'tis not necessary for Men to see the whole of it, and too much Resolution spoils all. Let us abandon something to save the Principal. —Besides, obstinate Resistance only makes us useless, and by a timely Compliance, we are in a Condition to re-take with one hand what we

(p) *Testimony of Truth*, p. 64, and 65.

' give with the other. *In short*, is it not doing
' greater Honour to the Truth, to suppose that
' the Pope *cou'd not* condemn it, than to suppose
' that he has actually condemn'd it? As if,
' according to an excellent Remark of our Author, the
' Honour of Truth depended on the Pope, or any
' one whatsoever.'

But we must observe also in our turn, that in order to suppose that the Pope has not condemn'd the Truth, we must necessarily suppose that he has condemn'd Errors. Now there's no forming this Hypothesis, without supposing in the first Place, that the condemn'd Propositions are erroneous; or if they are *true and innocent*, as M. de Soissons says, an erroneous Sense must be put upon them, to justify the Condemnation of them by the Pope, and the bitter Names he has given them: and this is exactly what our Politicians and Sages have done.

In order to receive the Constitution, and to condemn the Propositions we find in the Fathers in the *very Terms*, or in *Terms equivalent*, as has been observ'd by the Cardinal de Bissy (q), an unsuspected Witness, they did not care to say with his Eminency, that those Propositions were so many Errors, and that the Fathers who taught them *bad err'd*, or that their Writings were *supposititious and corrupted*; this would have been too great a Blunder in Men of their Sagacity. Nor did they care to say, with M. de Soissons, that Father Quesnel's Propositions were indeed *true and innocent Propositions*, but that the Pope and Bishops might justly condemn such Propositions; which is as much as to say, that in

(q) Here the Author desires the Reader to compare what he has been saying with the 13th Chapter of Daniel, and to have particular regard to the 20th, 21st, 27th, 41st, 53d, 57th, 61st Verses: This is the Story of Susannah in the Apocrypha, which the vulgar Version makes an additional Chapter to Daniel's Prophecy.

order to convert Truth into Error, the Pope and the Bishops have nothing to do but to condemn it, which are Paradoxes that there is but one *M. Lanquet* in the World capable of advancing. But, *say they*, let us use *Artifice* and *Cunning*, and put what Sense we please, so it be false and erroneous, on the condemn'd Propositions, and by so doing we shall turn the Condemnation and all the Anathemas of the Constitution upon those pretended Errors. By this means, we shall shelter some Truths, save the Pope's Honour, and bring our selves out of the Scrape.

(r) *O ye Heavens, be astonish'd at the Sight of such a Train of Iniquities !* Because a Bull condemns the Faith of our Fathers, therefore our Fathers must be reckon'd Teachers of Error, or their Writings must be call'd adulterated and poison'd Fountains. Rather than that this Bull should be condemn'd, a Power is given to the Pope and Bishops, which God himself has not nor can ever have ; I mean, the Power of JUSTLY CONDEMNING TRUTHS, and by such Condemnation changing them into Errors. The Truth is boldly aspers'd by Men who wilfully and against the Voice of their Consciences, put false and erroneous Construe-tions upon Propositions which are *true and innocent*, even by the Confession of *M. de Soissons*. A Decree is receiv'd, which favours Infamy, Error, Impiety, and Blasphemy. In fine, by receiving this Decree, an innocent Man, a Priest, and a Teacher of Truth, is branded as a *Wolf*, a *Deceiver*, and the *Son of the old Father of Lyes* ; and the Inventors of it hug themselves for having found out so fine an Expedient.

(r) *Jerem. ii. 12. Obstupescite coeli super hoc.*

‘ *It was expedient*, (s) O ye Sons of Men, is this judging uprightly? (t) Have not ye rather imagin’d Mischief in your Hearts, and do not your Hands execute Cruelty upon the Earth?” —Know ye, that he whose Eye seeth and whose Ear heareth every thing, has seen and heard all that pass’d in your Assemblies. And this is what he says to you, (u) ‘How long will ye who supply my Place upon Earth, and who, by virtue of the Commission I have given you, are look’d upon as Gods, and even bear that Name, how long will ye judge unjustly, and accept the Persons of the Wicked?—(x) Hath the Throne of Iniquity Fellowship with thee, and is my Tribunal like your Tribunal of Injustice? You forge Wrong for a Law (y); you gather together against the Soul of the Righteous, and condemn innocent Blood; know that your Malice will turn upon your own Head, and that it will be the Cause of your Ruin and Misery. The Curse is already pronounc’d, and see if it is not levell’d at you: “Wo unto you (z) that call Evil good, and Good evil, which put Darkness for Light, and Light for Darkness; which put bitter for sweet, and sweet for fowre. Wo unto you that are wise in your own Eyes, and prudent in your own sight. Wo unto you—who for the sake of a Reward, *already receiv’d by some, and expected by others*, justify a wicked

(s) *John* xviii. 14.(t) *Psal.* lviii. 2, 3.(u) *Psal.* lxxxii. 2, 3.(x) *Ibid.* xciv. 20, 21, 23.(y) *This is a Translation according to the Original, from which the Vulgar differs.*(z) *Væ qui dicitis malum bonum, & bonum malum, ponentes tenebras lucem, & lucem tenebras, ponentes amarum in dulce, & dulce in amarum. Væ qui sapientes estis in oculis vestris, & coram vobismetipsis prudentes. Væ---qui justificatis impium pro muneribus, & justitiam justii aufertis ab eo. Isa. v. 20, 21, 23.*

“ Society instead of withstanding them to their Faces
 “ (a), and take away the Righteousness of the
 “ Righteous from him. Wo unto you, in short,
 “ who for near an Age have with your Lyes made
 “ the Heart of the Righteous sad, (b) whom God
 “ hath not made sad, and who have strengthen’d
 “ the Hands of a wicked Society, that they shou’d
 “ not return from their wicked way and live.”

You will say, no doubt, in your own defence,
 ’tis we, nevertheless, who have Wisdom and
 Knowledge for our Portion; ’tis we who are the
 teaching Church; ’tis we, who, as Messieurs de
 Bissy and Languet have so clearly discover’d by
 their Writings, are Masters in *Israel*, and Teachers
 of the Law. ‘ But,’ says the Lord by his Prophet,
 ‘ (c) how dare ye to say, *We are wise, and the Law*
 ‘ *of God is with us?*’ Hear what you are with all
 your Instructions, and your Body of Doctrine, in
 short, with all your Writings put together in fa-
 vour of the Bull; ‘ The Pen of the Scribes of the
 ‘ Law is really a Pen of Error, it writeth nothing
 ‘ but a Lye. The wise Men are asham’d; they
 ‘ are afraid and taken; lo, they have rejected the
 ‘ Word of the Lord, and what Wisdom is in
 ‘ them?’ I am loth to mention what the Prophet
 adds in the following Verse, *because I have great*
Heaviness, and continual Sorrow in my Heart (d).

(a) In faciem ei restiti, qui reprehensibilis erat, *Galat. ii. 11.*

(b) Pro eo quod mœrere fecistis, cor iusti mendaciter, quem
 ego non contristavi; & confortastis manus impii, ut non re-
 verteretur à viâ suâ malâ, & viveret. *Ezech. xiii. 22.*

(c) Quomodo dicitis sapientes nos sumus, & lex domini no-
 biscum est? Verè mendacium operatus est stylus mendax scri-
 barum. Confusi sunt sapientes, perterriti & capti [sunt: Ver-
 bum enim Domini projecerunt, & sapientia nulla est in eis.
Jer. viii. 8, 9.

(d) *Rom. ix. 2.*

But

But I cannot help observing, that they who receive the Bull purely and simply, are not such formidable Enemies as those wise Politicians; I mean the Compilers of the Body of Doctrine, those Men of Moderation, who pretend to establish Peace between *Jacob and Esau*, who *struggled together* in the Womb (e); who endeavour to reconcile *two Nations and two People*, that shall always be at Variance, according to the Word of the Lord, till the one has got the Mastery over the other: 'Who undertake by lying Words, or rather in a scandalous ignominious way (f), that is to say, by *Explanations whereby the Truth is scandaliz'd and Justice oppress'd*, to heal the Breaches (g) which the Bull has made in the Church, by saying *Peace, Peace*, when there is no Peace (h).^s Nay, I say, and confidently affirm it, Those Men, who, according to the Prophet I last quoted, have committed Abominations (i), are more hateful than the Jesuits themselves in the Eyes of God and his true Worshipers; because they know Good and Evil, Truth and Error, and nevertheless by confounding them together, they unite two things absolutely incompatible, I mean, Yea and Nay, Light and Darkness; and by such means deceiving and misleading those who are not upon their Guard, they make them unknowingly receive Jesus Christ and *Belial*

(e) *Gen. xxv. 22, 23.*

(f) *The Hebrew Word which the Vulgar Translation of the Bible has render'd by ad ignominiam, is capable of both Constructions.*

(g) *Et sanabant contritionem filiarum populi mei ad ignominiam, dicentes Pax, Pax, cum non esset pax. Jer. viii. 11.*

(h) *They are the very same Expressions with those we quoted from the Hero of our Politicians, (according to the Author of the Testimony) Peace, O my God, Peace.*

(i) *Abominationem fecerunt. Jer. viii. 12.*

both in a Breath, which the open and declar'd Advocates of Error cannot do.

In short, *M. de Bissy* may come and tell us as much as he will, that the Conformity of Father *Quesnel's* Doctrine to that of the Fathers of the Church, ought not to hinder us from receiving the Bull, because the Fathers themselves have err'd, or because their Writings are forg'd and adulterated; this, instead of engaging us to receive the Bull, wou'd rather force us to curse it. And let the Bishop of *Soissons* come, in Contradiction to the Cardinal *de Bissy*, and tell us in his turn, that tho' the condemn'd Propositions are true and innocent; yet, because the Pope and Bishops have censur'd them, they are thereby become false and censurable: we will all tell this Prelate, that such Impieties tend only to stop the Ears instead of opening them; but to veil Truth (pardon me this and the Expression that follows) in a Mask of Error, for the sake of getting it condemn'd; and to cover Error with a Lay of Truth, for the sake of getting it receiv'd; is nothing more or less, in plain Terms, than what we call hiding Iniquity to render it mysterious; that is to say, casting a Veil over its Turpitude, and by that means to lay a Snare for the Weak, and those who are not upon their guard; and, in short, to make them turn Apostates.

Therefore, every one ought to be convinc'd, that of all the Enemies the Church has, Politicians in Affairs of Religion are the most formidable and ensnaring; because, as we have just now prov'd with respect to the Point in question, all their Policy is to get a Decree accepted, which 'as soon as it was spread among us,' as the Author of the *Testimony* very well observes (k), 'was the Abhorrence and Astonishment of honest Men, the Con-

(k) *Tesmoignage de la verité.*

‘tempt of wise and learned Men, the Banter of
 ‘the Libertines and Enemies of the Church, the
 ‘Disturbance of Politicians, the Perplexity of its
 ‘Advocates, the Confusion of its Authors;’—and,
as we may add, a Decree which makes Paganism
 blush at this Day, because, as we have already
 shewn, it not only authorizes Immorality and Er-
 ror of all Kinds, but also, as we are now going to
 demonstrate, all sorts of Debauchery.

S E C T. IV.

*Of Criminal Liberties, and of the Use of
 Marriage.*

I SHOU’D be glad to know what End and
 what Design a Christian and a Priest can have by
 putting this Question to himself:

*An amplexus nudi cum nudo—possit etiam esse in-
 ter tactus causa benevolentiae (l).*

Was there ever a plainer Defiance of Conscience?
 Nay, the Answer is yet more so: *Respondeo*, says he,
si speculative loquamur, etiam illa est res indifferens:
i. e. ‘I answer; if we talk speculatively, ’tis even
 ‘a thing indifferent (m).’ This is very edifying
 Doctrine, and very proper for the Reformation of
 Manners!

Escobar puts another Question touching Persons
 promis’d in Marriage, which we see, together with
 the Answer, in these Words of *Sanchez* whom he
 quotes as an Oracle; tho this Author, by the Con-
 fession of all People, is the most obscene Debooshee
 of all the Jesuits. *Sanchez citatus ait licere oscula &*

(l) *Filline*, tr. 30, c. 9, n. 174.(m) *Fill. ibid.*

tactus externos, etiamsi secutura pollutio prævideatur dummodo adsit justa causa sponso, scilicet ad vitandam inurbanitatem & austeritatis notam (n). Really, a Man must make very little Account of Virtue, which renders us like the Angels, if he has the Front to assert, that one who has made a Promise of Marriage may commit a Crime which is really a Mortal Sin, rather than appear unpolish'd and savage.

Yet, if you ask *Lessius*, why his Brothers *Escobar* and *Sanchez* allow such Liberties to Persons promis'd in Marriage, he will give you this Reason: *Sponsis conceditur quid est signum copulæ futuræ, in quam ratione matrimonii consentire quodammodo possunt* (o). And when they are marry'd they may give full swing to their Lust, like those Creatures which are under no restraint, and whose only Guide is Pleasure.

Peccantne venialiter, says Escobar, coeuntes captandæ voluptatis causa? Negative respondet Sanchez, Disp. 29. q. 3. (p). And as to old Men, who can have no Fruit of their Marriage, *Tambourin* gives them this Indulgence, *Senes quamvis credant non amplius filios generaturos, copulâ uti queunt* (q). Nor does the Evil consist only in this, but in what he adds to it, which is so scandalous that I should transgress the Bounds of Modesty, should I even put it down in the *Latin*. Our own Language would blush still more should I translate what *Escobar* says, and with him *Tambourin*, *Filliucius*, *Sanchez*, *Facundus* and *Layman*, concerning those (r) Liberties excessively criminal which they permit to

(n) *Escob. tr. 1. Ex. 8. n. 74.*

(o) *Less. de Just. L. iv. c. 3. D. 8. n. 59.*

(p) *Escob. tr. 7. Ex. 9. p. 883. n. 164.*

(q) *Tambour. L. vii. Decal. c. 3. sect. 5. n. 45.*

(r) *Quilibet tactus quælibet oscula. Escob. tr. 1. Ex. 8. c. 7. n. 66. p. 148.*

marry'd Persons, for they except none ; and these, too, are not only Crimes, and Crimes unheard of, but monstrous Crimes. *Non sunt crimina sed monstra.*

Nevertheless, the Constitution, that excellent Piece, which is somewhere compar'd to *the Letter from St. Leo*, favours all these Excesses : For to condemn, as it does, this Proposition of Father *Quesnel*, *Concupiscence makes an ill use of the Senses*, is it not saying in plain Terms, that the use which Concupiscence incites us to make of the Senses, is good and lawful ; that the Gratification of the Passions which it kindles in us is allowable, and that the Pleasures to which it provokes us are innocent ? Is it not as much as to say, in short, that carnal Pleasure is not evil in it self, or of it self ; that it may be pursued, and pursued solely in the Use of Marriage ; and that Persons may take every Step that's necessary for their enjoying it in every degree ?

Let us now plunge out of this Mire, and go and wash in the pure clear Streams that flow from the Fountains of the Pagans. Behold even *Archytas*, a Pythagorean Philosopher, who offers his Service in the most graceful manner that can be, to purify our Minds, and teach us what we ought to think of carnal Pleasure.

‘ Of all the Plagues to which the Nature of
 ‘ Man is subject, there's none, *says this great Phi-*
 ‘ *losopher*, more pernicious or more mortal than
 ‘ carnal Pleasure ; for which there's such a Lust,
 ‘ especially in Youth, that they run so madly in
 ‘ pursuit of it, that nothing can stop them. From
 ‘ hence arise Conspiracies against the State, the
 ‘ Subversion of Commonwealths, secret Corre-
 ‘ spondence with Enemies ; and, in short, there
 ‘ are no Crimes, no Wickedness whatsoever, which
 ‘ a Lust after such Pleasure does not prompt to,
 ‘ besides

besides Incest, Adulteries, and all other Kinds of Lewdness which are owing to no other incentive (s). What Language is this, compar'd to that of the Jesuits and the Bull! But let's hear him farther.

Moreover, as Nature or God has given nothing to Man more excellent than Reason (t), so nothing is so great an Enemy to that divine Gift and Present, as Pleasure. For as long as the Lust of Pleasure rages, there is no room for Temperance; nor has this or any other Virtue place in the Kingdom of Pleasure.

To make this the more intelligible, this Philosopher wou'd have one suppose a Man to have the most lively Gust of Pleasure that 'tis possible to conceive. No body will doubt, (says he) but a Man in such a Transport of Pleasure is absolutely out of a Capacity of thinking, or making any use of his Understanding and Reason. From whence it results, that there is nothing so DETESTABLE and POISONOUS as Pleasure, because the more intense and lasting it is, the more it darkens all the Rays of Reason (u).

These

(s) Nullam capitaliorem pestem, quam corporis voluptatem, hominibus dicebat à natura datam: cujus voluptatis avidæ libidines temerè & effrenatè ad potiundum incitarentur. Hinc patriæ proditiones, hinc rerumpub. everSIONES, hinc cum hostibus clandestina colloquia nasci: nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis impelleret: supra vero & adulteria, & omne tale flagitium nullis illecebris excitari aliis nisi voluptatis. Cic. de Senect. c. 12.

(t) Cumque homini sive natura, sive quis Deus nihil mente præstabilius dedisset; huic divino muneri ac dono nihil esse tam inimicum quàm voluptatem. Nec enim libidine dominante temperantiæ locum esse, neque omnino in voluptatis regno virtutem posse consistere. Cic. Ibid.

(u) Quod quo magis intelligi posset, fingere animo jubebat, tanta incitatum aliquem voluptate corporis, quanta percipi posset maxima. Nemini censebat fore dubium, quin tamdiu dum

These are the Words, not of a Jesuit, but a Pagan, and as they are quoted by another Pagan, I mean *Cicero*, in his Book of *Old Age*. And *Cicero* himself afterwards makes this Declaration against Pleasure. ‘Yea, *says he*, ’tis a Clog to the Understanding, an Enemy to Reason, offuscates the Eyes, as it were, of the Mind, and has no Correspondence with Virtue (x).’

But undoubtedly the Jesuits will say, This is extravagant Talk. ’Tis not true that Pleasure is incompatible with Virtue, ‘because, besides all our Casuists, our famous Father *le Moine* is come in particular, to pay the Honour due to Pleasure, (y) and to restore its Discipline.’ Besides, *Clement XIth’s* Bull shews, that to give way to its Charms, is not to make an ill use of the Senses; as *Quesnel* falsely pretended. Let’s hear *Cicero* reply to this Argument, which the Jesuits think unanswerable.

‘Know, ye Disciples of *Callippon* and *Dinomachus*, that whoever should propose, like those infamous Philosophers, to join Pleasure and Honesty together, he may with the same Propriety couple Man and Beast, (*the very thing which the Bull does*;) but Honesty is so far from admitting such a Conjunction, that it abhors and rejects it (z).’

ita gauderet nihil agitare mente, nihil ratione, nihil cogitatione consequi posset; quocirca nihil esset tam DETESTABILE, tamque PESTIFERUM, quam VOLUPTATEM: siquidem ea cum major esset atque longior, omne animi lumen extingueret. *Cic. de Senect. c. 12.*

(x) Impedit enim consilium voluptas, rationi inimica est, ac mentis, ut dicam, perstringit oculos, nec habet ullum cum virtute commercium. *Cic. ibid.*

(y) *Easy Devotion*, p. 202.

(z) Quo magis reprehendendos Callipponem & Dinomachum judico, qui se diremturos controversiam putaverunt, si cum honestate voluptatem, tanquam cum homine pecudem copulavissent. Non recipit istam conjunctionem honestas, aspernatur, repellit. *Cic. de Offic. L. iii, c. 33.*

‘What

‘ What, has God, or Nature, which I may call
 ‘ the Mother of all Things, given you a Soul
 ‘ than which nothing can be imagin’d more excel-
 ‘ lent and more divine, and have you the Mean-
 ‘ ness to debase your self to such a degree, that
 ‘ you know no Difference betwixt your self and
 ‘ a Beast? Is there any one Good which does not
 ‘ make the Possessor the better for it?’ (*These*
Words deserve to be written in Letters of Gold.)
 ‘ The more a Man participates of Good, the more
 ‘ is he to be prais’d.— But what Good is there
 ‘ in Pleasure? Does it make a Man better, or
 ‘ the more to be esteem’d? Does any one think
 ‘ himself the better Man for the Pleasures he en-
 ‘ joys? If therefore, Pleasure which has the far
 ‘ greatest number of Patrons, cannot be reckon’d
 ‘ a real Good, and if, by how much the greater
 ‘ ’tis, by so much the further does it remove Rea-
 ‘ son from its place and station, confess therefore
 ‘ (*ye Defenders of Concupiscence*) that the only way
 ‘ to live well and happily, is to live honestly and
 ‘ regularly (a).’

Let us now in our turn reason a little upon these
 last words of *Cicero*.

Why then, if there is no other Good but *Honesty*
 and *Virtue*, that is to say *Charity*, which alone

(a) Tu cum tibi sive Deus, sive mater ut ita dicam rerum
 omnium natura, dederit animum, quo nihil est præstantius,
 neque divinius, sic te ipse abicies atque prosternes, ut nihil
 inter te atque quadrupedem aliquam putes interesse? Quid-
 quam bonum est quod non eum qui possidet meliorem facit?
 Ut enim quisque est maximè boni particeps, ita & laudabilis
 maximè—Quid autem est horum in voluptate? Meliorem ne
 efficit, aut laudabiliorem virum? An quisquam in potiundis
 voluptatibus gloriando sese & prædicatione effert? Atqui si vo-
 luptas quæ plurimorum patrociniis defenditur, in rebus bonis ha-
 benda non est, eaque quo est major, eo magis mentem à sua
 sede & statu dimovet; profecto nihil est aliud bene & beate
 vivere, nisi honeste & recte vivere. *Cicero. Parad. i. c. 3.*

truly deserves the Name of Honeſty and Virtue, becauſe 'tis Virtue eminently ſo call'd; and if there is no good and happy Life but what is regulated by ſuch Charity, what's the Inference ye Father Jeſuits? Hear it, it follows then that Father *Queſnel* taught the Truth when he ſaid that, 'CHARITY ALONE DOTH GOOD; that Charity made
 ' a good Uſe of the Senſes, and Concupiſcence
 ' a bad one. It follows that your *Eſcobars*, your
 ' *Filliutius's*, your *Facundez's*, and your *Laymans*,
 ' that in a word, all your Society, the Patrons of
 ' Voluptuouſneſs, Concupiſcence and Luſt, is not
 ' the Houſe of Wiſdom, nor the City of God, but
 ' the great Whore of the Revelations (b), who has
 ' made all the Inhabitants of the Earth drunk
 ' with the Wine of her Error and Fornication.' It follows that the Bull your Maſter-piece is a manifeſt Condemnation of Truth, and a compleat Apology for all your Scandals. It follows, in ſhort, as Father *Queſnel* has happily obſerv'd in his 48th Proposition, which you have cauſ'd to be condemn'd, it follows, I ſay, 'That without Charity
 ' there can be nothing but Darkneſs, Error and
 ' Sin.' and if a doubt remains with any one upon this Head, let them look into your Lives, and ſee whether ſince you have combated the neceſſity of this Charity which is the Soul or vital Principle of all Good, you have been any other than Sinners, Men gone aſtray, and to whom God has ſent ſtrong Deluſion that you ſhou'd believe a Lye (c).

You little thought, my Fathers, that you your ſelves have fram'd an Apology for that Proposition. Yet 'tis not poſſible to juſtify the Truth of it better than you do, ſince you have look'd upon the

(b) *Revel. xvii. 2.*

(c) *Ideo mittet illis Deus operationem Erroris ut credant mendacio. 2 Theſſ. ii. 11.*

Obligation of loving a God who dy'd for us as an insupportable Burden ; since you have perverted the Command of loving our Neighbour, and made it sufficient not to hate him ; since in short you have rais'd Concupiscence upon the Ruins of Charity. ' For what have you taught else since that ' dismal Epocha, but false Visions and Divinations, things of nought, and the deceit of your ' Hearts (d) ? And if one were to make a compleat List of them, wou'd they not amount to a far greater number than your Father *Baumi's* Catalogue of Sins ? The very Subject we are treating of is inexhaustible ; and I can truly say, *I sink in deep mire where there is no standing* (e), tho I have only endeavour'd to give an Abstract of your Turpitudes.

SECT. V.

Of premeditated Vice, and of the Pleasure Men take in forming Ideas of it.

EVERY body knows the Story which *Titus Livy* tells of two young Conquerors, *Scipio* and *Masinissa* King of *Numidia* (f), just after they had gain'd a great Victory over *Syphax* the Enemy of the *Romans* ; how that *Masinissa* not being so much upon his Guard as *Alexander* was, and standing too long to hear *Sophonisba*, the Wife of *Syphax*, and to survey her Beauty, from a Conqueror quickly became a Captive.

(d) Visionem mendacem & diuinationem, & fraudulentiam, & seductionem cordis sui prophetant vobis. *Jerem.* xiv. 14.

(e) Infixus sum in limo profundi. *Psal.* lxix. 2.

(f) See *Titus Livius.* Lib. xxx. n. 12.

For this Woman falling at his Feet to intreat him, not to abandon her to the Mercy of the *Romans*, so melted his Heart by her Caresses, and her fair Speeches, that he not only took her into his Protection, but for her greater Security marry'd her that very Day.

Scipio who had been his sworn Friend for many Years, being griev'd at his Soul to find him so suddenly enslav'd to a dishonorable Passion, try'd to rouse him out of his Enchantment, and after having put him in mind that the first Band which had united them together, was the Love of Continence and Chastity, he gave him this admirable Lecture, ' Believe me, dear *Masinissa*, believe me (g), our Age is not in near so much danger ' from arm'd Enemies in the Field, as from the ' Pleasures which surround us on every Quarter. ' Whoever checks and subdues them by his Temperance, certainly acquires much more Glory, ' and gains a far greater Victory than that which ' we have won by the defeat of *Syphax*.'

This Speech had such Effect, that *Masinissa*, notwithstanding all the Charms of *Sophonisba's* Youth and Beauty (h), dissolv'd his Marriage, and conquer'd his Passion.

That's a fine Instance of what *Plato* says according to the Report of *Cicero*, ' That, of all Beauties, ' Chastity and Honesty is that which wou'd fire ' the Heart most, if it was perceivable by the naked Eye (i), ' because *Massinissa* no sooner beheld

(g) Non est, non (mihi crede) tantum ab hostibus armatis ætati nostræ periculum quantum ab circumfusus undique voluptatibus. Qui eas suâ temperantiâ frænavit ac domuit, nâ multo majus decus, majoremque victoriam sibi peperit, quam nos Scyphace victo habemus. *Titus Livius*, L. xxx. n. 14.

(h) Forma erat insignis & florentissima ætas. *Ibid.* n. 12.

(i) This Passage is quoted with the Latin in the Margin, in the 2d Chapter of this Book.

her with the Eyes of the Mind, but in a trice he came to himself to such a degree, that he forgot all the Charms of his Captive, and bravely snapp'd the Links asunder with which she had bound him.

I here join with the Reader, and demand of the Jesuits, why, when they were writing Treatises of Morality, they did not go to the Pagans for these fine Models and curious Speeches? Since they did not care to go and fetch their Maxims from the Scriptures and the Fathers, why did they not search at least among the profane Writers of Antiquity, for such Instructions as were most edifying, and most capable to form good Manners? But we have already seen the Answer to this Question. If the Jesuits had look'd upon Pleasure with the same Eyes as young *Scipio*, that is to say, as more formidable and terrible than an Army of Banners, they wou'd have talk'd like that young Pagan: But when they were possess'd with a Notion that 'tis one of the Appannages of our Nature, and a Present from Heaven, they cou'd not avoid speaking to it's Credit and Advantage, and even opposing what the Christians and Pagans had said to the contrary.

However odd this may seem, 'tis still more intolerable to see what a plain Contempt they put upon the most sacred Writings (*k*). For the Law says positively, 'Thou shalt not covet thy Neighbour's Wife: And Jesus Christ to confirm the Law, says expressly, That whosoever looketh on a Woman to Lust after her, hath already committed Adultery with her in his Heart (*l*).—' But how do the Jesuits make void the Words of the Law, and of Jesus Christ! They tell you, 'That there is no Evil in Concupiscence, that this is an Article of Faith, and that

(*k*) *Rom. vii. 7.*

Deut. v. 21.

(*l*) *Mat. v. 28.*

‘possibly God may have been the Author of it.’ By that means they render the Desires of Concupiscence innocent, and permit what the Law and Jesus Christ have prohibited. Let us hear Sanchez.

‘*Nec peccaret desiderans accedere ad aliquam, si esset sua uxor. Nec Religiosus aut conjugatus desiderans uxorem ducere, si ille a voto, ille a conjugio liber esset (m).*’ By consequence, a Nun and a marry’d Woman wou’d not commit Sin neither, if they shou’d desire in the like Sense to go to a Man, provided the one says to her self, if I was free from my Vow, and the other, if I was loos’d from the Band which ties and confines me to my Husband.

And the Reason which Sanchez gives for it is this; because, says the Wretch, *Delectatio voluntatis de objecto conditionali, quod seclusa conditione esset peccatum mortale, nunc autem ea posita non est illicita; ut gaudium voluntatis de concubitu, si esset uxor. (n).*

Filliucius gives the same Lesson as Sanchez, to Persons who have dedicated themselves to God by Vows. ‘Yea, says this Roman Casuist, when an Action is accompany’d with a Condition which takes away the Evil of it; (o) as if a Man should say, I would eat Flesh in Lent if it were not forbid. *Cognoscerem Titiam si esset uxor,* with such a Supposition, such Desires may be form’d (p);’ because, says Layman, *concubitus cum muliere, apprehensa sub conditione & statu conju-*

(m) Sanch. L. i. mor. c. 2. p. 9. col. 2. n. 34.

(n) Sanch. *Ibid.*

(o) Quando conditio tollit malitiam ab actu, ut comederem carnes in quadragesimâ nisi esset vetitum.

(p) Tunc potest absque peccato desiderari res ex objecto mortalis. Fill. mor. q. Tom. ii. tr. 21. c. 8. n. 296. p. 27.

gii, non est malum sed bonum objectum (q). Such are the *Moral Reflections* which the Jesuits give us in the room of Father *Quesnel's* which they have caus'd to be condemn'd: These, says Escobar, are the Revelations which the Lamb has made to the chief Writers of the Society. That, in short, is the Commentary which they give us upon those Words of the Law; "Thou shalt not covet thy Neighbour's Wife;" and those of Jesus Christ, "Whosoever looketh on a Woman to lust after her, hath already committed Adultery with her in his Heart."

I desire the Reader to give his Opinion here, whether they could possibly propose any other View by talking after this manner, than to teach Souls to defile themselves in a spiritual way, by all manner of Lewdness. I leave him at the same time to judge whether M. *Languet* has reason to come and tax me with *furiously worrying* (r) his Friends, because I expose them to the World for Teachers of all sorts of Abominations. In short, I pray him to tell me whether 'tis lawful to give Powers to those new *Gabriels* and new *Raphaels* to preach and confess. 'But, say some, they comfort, purify, and convert Souls by their Sermons and Confessions.' A strange way of converting, comforting, and purifying Souls, to teach the young and old, Men as well as Women, Fryers and Nuns, that they may all by detestable, voluntary, and deliberate Desires, corrupt the Mind and the Heart, 'which are the two Sanctuaries (s) that Wisdom orders us to keep with all diligence free from all manner of Filth;' because, as that same Wisdom

(q) *Layman*, Lib. i. tr. 3. c. 6. n. 12. p. 41.

(r) *Advertisement*, p. 113.

(s) *Omni custodia serva cor tuum. Prov. iv. 23.*

has taught us since the Incarnation, ' *Blessed are the pure in Heart, for they shall see God (t).*'

I hope I shall be allowed now to declare my Thoughts. I hear it said sometimes, that the Jesuits are very learned ; that their Manners are well regulated, and that no Sin lies at their door. God grant it, I say ; and I wish it were so with all my Heart : But certainly, if their Bodies are chaste, their Hearts are very foul ; and in this Sense, like that Spirit which prompts to all manner of Wickedness, they are guilty of all manner of Crimes, without committing any themselves.

These Pharisees of the new Law, as they call themselves (*u*), and we will not dispute the Title with them, make clean the outside of the Cup and Platter, but within they are full of Extortion and Excess (*w*). For is it possible, that Men who administer such Consolation to others, shou'd administer none to themselves?

But they will say, we take a great deal of care to fix the Condition, and we always settle this Proviso, *If it were lawful for us : Si Titia esset uxor.* Which is as much as to say, that they are not only loose and corrupt in their Inclinations, but that they are also Magicians : For is it not real Magic, to think by two or three Words to take away all the Evil that would otherwise lurk in the Consent to such a wicked Action?

What astonishes me most of all, is, to see that the Education of Children is committed to such Men, to whom *Obscenities, the reading of naughty Books, wanton Looks, profane Shews, criminal Liberties, shameful exposing of Nudities, evil Thoughts, deliberate Desires of the most infamous Crimes, are all*

(*t*) *Beati mundo corde, quoniam ipsi Deum videbunt. Mat. v. 8.*

(*u*) *This is a Remark made by the Curates of Paris in their Second Paper.*

(*w*) *Mat. xxiii. 25.*

things indifferent, sinless, and in short, innocent and lawful!

Let not the Jesuits pretend to say, that they don't teach these Maxims to Youth; for that would be a Lye with a Witness: because, in the first place, their Books and loose Pieces demonstrate that they teach them to the Youth who study Divinity under their own Roofs; and secondly, because as to their other Scholars, they direct and guide them according to those Maxims; so that the latter learn the very same things from the Confession-Chair, as the former do in the Schools. For, in short, either the Jesuits are the same in Practice as in Speculation; or else they are Self-contradictory. Now, can any body believe, that in the Confession-Chair, where they whisper but to one at a time, and where they have all the Liberty that can be, they should be more upon their guard than they are in their Pulpits, in their Theses and Sermons; in short, in their Writings and their Books which they themselves make publick.

Learn therefore, ye Parents, learn from *Cicero*, that 'tis not lawful for you to trust such Masters with the Education of your Children; ' because (*)
' of the many Snares which are laid for the Mind,
' either by those who being plac'd about us in our
' Childhood, make us take whatever Stamp and
' Impression they please, in that tender Age; or
' else by the Allurements of that Pleasure, which
' when it has once made a Lodgment on our Sen-
' ses, puts on the counterfeit Appearance of Good,
' at the same time that it breeds all the Evils ima-

(*) At vero animis omnes tenduntur insidiaz, vel ab iis qui-
teneros & rudes cum acceperunt, inficiunt & flectunt ut vo-
lunt; vel ab ea quæ penitus in omni sensu implicata insidet,
imitatrix boni voluptas malorum autem mater omnium, cujus
blanditiis corrupti, quæ naturâ bona sunt, quia dulcedine hæc
& scabie carent, non cernimus satis. *Cic. de Leg. l. i.*

' ginable;

‘ginable; from whence it happens, that in time
 ‘we are so captivated and blinded by its fawning
 ‘Careffes, that we can hardly perceive those things
 ‘which are really good in their own Nature, because
 ‘they are not so inviting or tempting to the Eye.’

Now what Ravages must the Maxims of the Jesuits make, in a young and tender Heart, already inclin’d to Pleasure, and which perhaps has unhappily had a smack of it, which is too commonly the Case of Youth! What Evils, as *Cicero* calls it, will not such Maxims breed in concert with Pleasure?

Hear therefore, young Men, give ear to that important Advice which you are now going to receive from that very Pagan.

‘It is the Duty of a young Man to reverence
 ‘his Elders, and to make his choice of the best
 ‘and most approved among them for his Directors
 ‘and Governours. For the Ignorance and Folly
 ‘of Youth, should be order’d and conducted by
 ‘the Prudence of the Aged. But above all things,
 ‘Youth should be restrained from Debauchery, and
 ‘train’d up rather in the Labour both of Body and
 ‘Mind.—And even in the Intervals, when they
 ‘are for relaxing the Mind, and taking Diversion,
 ‘they should beware of Intemperance, and keep
 ‘within the Bounds of Modesty, which they wou’d
 ‘not find so difficult, if they would chuse their
 ‘Seniors to be Spectators of what they do (y);’
 supposing them, as he had said before, to be Men
 of Probity and Virtue.

(y) Est igitur adolescentis majores natu vereri, ex his quæ deligere optimos & probatissimos, quorum consilio atque autoritati nitantur. Ineuntis autem ætatis inscitia, senum constituenda & regenda prudentiâ est. Maxime autem hæc ætas à libidinibus arcenda est, exercendaque in labore patientiâque & animi & corporis.—Atque etiam cum relaxare animos & dare se jucunditati volent, caveant intemperantiam, meminerint verecundia. Quod erit facilius, si ejusmodi quoque rebus majores natu interesse velint. *Cic. de Offic. L. i. c. 34.*

But

But will any one say that the Jesuits are Men eminent for Virtue and Probity? Are they not rather like those Cynick Philosophers, whom *Cicero* speaks of elsewhere; (z) ‘whose Maxims are
‘not to be endur’d, because they are Enemies of
‘Shame, without which there can be nothing virtuous nor honest.’

Plato likewise treated long before *Cicero* of the Education of Children, and of the Maxims which ought to be impress’d upon their Minds: And as this is a Subject of the last importance, we cannot suppress what that great Philosopher has said upon it, there being nothing more curious, and at the same time more instructive.

‘Are you ignorant, *says he*, that in all things the
‘Beginning is of the greatest consequence, especially to a young and tender Person, who being
‘then susceptible of any Impression, may be form’d
‘and moulded as it were into what shape we please.
‘This being the Case, can we so easily suffer our
‘Children to hear every idle Story that Persons are
‘pleas’d to invent, and can we be easy to see
‘them imbibe Notions which are generally contrary to those we think they ought to have when
‘they are advanc’d in Years? Surely we will not
‘suffer it. The first thing therefore which I think
‘ought to be done, is to appoint such to superintend these Mythologists,’ (the fabulous Style was at that time the way of writing and speaking among the Learned) ‘as have Wit and Judgment
‘to single out those Fables which are good, viz.
‘such as are fit to form the Manners of Youth; and
‘to reject the bad, or such as are only fit to corrupt them. The next Care should be, to have

(z) Cynicorum vero ratio tota est ejicienda. Est enim inimica verecundia, sine qua nihil rectum esse potest, nihil honestum. *Cic. Offic. L. i. c. 41.*

' the Fables thus selected told to the Children in
 ' such a manner, by their Nurses and Mothers, that
 ' their Minds may be improv'd more by those
 ' Fables, than their Bodies can be by all the Pains
 ' they take with them. *In a word*, as there is no-
 ' thing generally more difficult to cancel or rub out
 ' of the Mind, than what we learn and take for
 ' Truth at that tender Age, there's an absolute
 ' Necessity to take care that the first Fables which
 ' Youth learn, be such as tend naturally to make
 ' them in love with Virtue (a).

That's the Method, you see, in which a Pagan
 would have Children brought up. He was for
 putting every thing false and obscene far from
 them, and for teaching them nothing but what is
 capable of rendering them virtuous and honest.
 That is the Lesson which *Plato* reads to all Per-
 sons who are trusted with the Education of Chil-
 dren, and to those who are oblig'd to procure them
 good Masters; such as are the Magistrates to whom
 the Prince has committed this Trust, and upon
 whose Vigilance he relies. 'Tis not Gold nor
 ' great Riches, *says he*, that we should strive so
 ' much to leave our Children, as a great store of

(a) An nescis in unaquaque re maximum esse principium?
 Præsertim juveni & tenero cuique. Maxime enim tunc forma-
 tur, induiturque figura quam quis unicuique imprimere velit,
 omnino quidem. An adeò faciliè permittemus qualibet fabulas
 à quibuscunque fictas audire pueros, animisque imbibere opi-
 niones ut plurimum contrarias illis, quas cum adoleverint, ha-
 bere illos debere existimamus? Nullo modo id permittemus.
 Primum igitur, ut videtur, fabularum fictoribus præficiendi sunt,
 qui si quam bonam fabulam fecerint, eligant, reliquas autem
 abjiciant. Quas denique eligerimus, per nutrices & matres pue-
 ris narrandas curabimus ut ipsorum animi fabulis multo magis
 informantur, quam corpora manibus—Sed quæ in ea ætate
 opinionibus accipiuntur, difficillimè elui evellique consueverint.
 Quorum forte gratia danda omnino est opera, ut hæc fabellæ
 quas primas audient, optime instituantur ad virtutem sint. *Plato*
de Republ. L. ii. p. 429, 430.

Modesty.' 'Therefore, *he adds*, a wise Legislator will always charge old Men to be sober and modest before Youth, to take great care that no young People see them do any thing that is scandalous, or hear them talk any thing that's base.' *And the Reason he gives for it is this*, because young Men cannot fail of being superlatively impudent, when they see so little Modesty in old Men (b); and, *as we may add*, when the Teachers of Doctrine give publick Lessons for polluting the Mind and the Heart, by filling the one with the most wicked Thoughts, and the other with the rankest and most deadly Poison; and all this because *Concupiscence is not an Evil in se nec per se*.

S E C T. VI.

Of Pimps and Procurers.

AFTER the Jesuits have spoke so much in favour of the Gentlemen and Ladies of Pleasure, it were but natural to expect they should treat as favourably of the Instruments and Tools they make use of to procure it. The one leads to the other. Let us therefore hear the Lessons which those Fathers give to Domesticks to teach them Obedience to their Masters, when they command their service in Debaucheries.

(b) Liberis ergo non auri, sed PUDORIS multum oportet relinquere.—Sapiens itaque Legum lator senioribus præcipiet potius, ut sint coram junioribus verecundi, ac summo opere caveant ne quis juvenum eos aut videat, aut audiat agentes turpe aliquid, vel loquentes. Nam ubi senes minus pudici sunt, necesse est ibi juvenes impudentissimos esse. *Plac. de Leg. L. v. p. 605.*

Gaspar Hurtado, who seems to me to be one of the 24 old Men in the Jesuits Apocalypse, says, 'That a Servant, if his Master bids him, may see which way a Woman goes, and find out where she dwells; that he may carry small Presents to her, and wait upon his Master, either for State or Defence, when he goes to see her; that he may support his Master's Foot, while he goes in at her Chamber Window, and buy him the Picture of the Jilt to whom he is that vile Slave;' *Et ire ad concubinam Et ei dicere, herus meus te vocat; Et eam ad domum heri comitari, Et januam aperire Et eis lectum sternere; non tamen potest eam invitare ad actum ipsum inonestum cum hero.*

'A Son, says this honest Jesuit, may do the very same things if commanded by his Father; especially if by his Omission he fears to incur his Displeasure. And what a Servant and a Son may do upon those Occasions any other may do.'

He did not care to speak out plainly, that a Daughter might do the same thing for her Father or Mother, or a Wife for her Husband; but he says as much in obscure Terms. 'Any body else, says he, may do the same,' mark what are the Motives, 'if he does but hope to gain any considerable Advantage by it, and much more if he would avoid any great Loss or Damage (c).'

(c) Famulus potest jussu heri videre quo scemina aliqua eat, & ubi habitat, eique munuscula deferre, herumque comitari ad domum concubinæ, sive causa honoris, sive defensionis heri, & ei pedem sustinere ad ingrediendum per fenestram domum concubinæ, & ei picturam concubinæ emere.

Et eadem omnia potest filius ad mandatum patris, præferim si ex omissione indignationem patris timeat. Et eadem omnia quæ possunt famulus & filius, etiam potest quilibet alius titulo alicujus considerabilis utilitatis sibi accrescentis, & multo melius titulo vitandi aliquod grave incommodum aut damnum. *Gaspar Hurt. apud Dian. Part v. p. 435. In the Additions and Emendations in Part v. Resp. Mor. in Tr. vii. de Leand.*

It may be imagin'd, perhaps, that what the Jesuit had in view by talking at this rate, was to contradict St. Paul, who says (d), ' That not only they which commit Acts of Wickedness are worthy of Death, but also they which favour them that do them.' And indeed, properly speaking, it may be true enough that such was the Jesuit's Intention ; but yet I believe that *Gaspar Hurtado* would so far agree with the Apostle, that a Person renders himself guilty when he consents to Wickedness *gratis*, but not when he favours it for Money.

But after all, the Jesuits will say, does not your *Juvenal*, whom you so often quote against us, say positively, ' That there's a sweet Savour in all manner of Lucre (e).' Very true, Fathers, and *be adds too*, ' This is the Lesson which old School-Dames teach little Boys and Girls to know, even before they can read A, B, C.' By which, you see, he makes a meer Jest of you and your old School-Masters, I mean your School-Divines and your Casuists, who teach Boys and Girls that they may for Money favour the Debauchery of their Fathers or Mothers, and who tell Men and Maid-Servants, that they may be Pimps and Procurers to their Masters and Mistresses.

By this you see that *Juvenal* also banters your Father *Sanchez* ; who, afraid of being out-rival'd in the Glory of being an Advocate for Lewdness more than any other Casuist, says in plain Terms, ' That 'tis lawful to accommodate a Fornicator with Money or a Bedchamber, when a Person can-

(d) *Romans i. 31.*

(e) _____ Lucri bonus est odor ex re

Qualibet _____

Hoc monstrant vetulæ pueris poscentibus assem :

Hoc discunt omnes ante alpha & beta puellæ.

Juv. Sat. xiv.

‘not deny either without great damage to himself, proportion’d to the Evil (f);’ that is to say, without running the Hazard of losing a considerable Sum which is promis’d you, or for which you intend to bargain: for if you lent your Money or Chamber without Interest, *Sanchez* would not like it; because if you reap’d no Profit, there would be no Proportion betwixt the Crime committed, and what you lent: So that this Jesuit wanted nothing more but a Balance strong enough to weigh all the mortal Sins committed in such Chamber, against the like Weight in Money.

This is a special Lesson to teach People all at once to be rich, without being Usurers, and to favour the greatest Crimes without being Accomplices; and this must needs be reckon’d in the Number of the *glorious Things which have been said of the Society*. Therefore it will be said of you, O House of Wisdom, City of God, new *Gabriels* and *Raphaels*; it will be said of you, ‘That ye have taught the Lawfulness of lending Money and a Bedchamber to commit sin with Women; that ye have allow’d domestick Servants to be the Instruments of their Masters Lewdness, and Children to do the same Office to their Parents.’

I don’t wonder that *Seneca*, who liv’d in the Time of *St. Paul*, and who by consequence was very far from that happy Century which gave Birth to the Jesuits, was ignorant of this Doctrine.

(g) ‘Let’s do a Pleasure, *says he*, and perform a Service; but let it be done in such a manner that

(f) Undecimo deducitur licere alicui dare mutuo nūquā aliter, aut cubiculum accommodare petenti ad fornicandum, quando absque gravi detrimento proprio proportionato denēgare nequit. *Sanch. op. mor. L. i. c. 7. n. 31.*

(g) Beneficium dēmus quod usu ac magis placeat, quod nunquam in malum vertat. Pecuniam non dabo quam numeraturum

‘ that the said Pleasure and Service may be the
 ‘ better for Time, and never turn to the Mischief
 ‘ of the Person whom we have thereby oblig’d.
 ‘ For my own part, I will not let go my Mo-
 ‘ ney to a Man whom I know will give it to an
 ‘ Adulteress, lest I should be found to be an Ac-
 ‘ complice in some base Action or Design. If I
 ‘ have lent my Moncy to such Person, I will call
 ‘ it in; and if I can’t recover it, at least I will not
 ‘ lend him a hand to commit the Crime (b); and
 ‘ I will take care that he shan’t say, *He has kill’d*
 ‘ *me with Kindness.*’

’Tis needless to stop here to make a Comparison
 betwixt this Doctrine and that of *Sanchez* and *Gaspar Hurtado*: The Contrast is so plain, that the
 Jesuits themselves cannot forbear saying, that this
 Pagan would have made a good *Jansenist*, at least
 as to Maxims; and we will add, that he would
 never have made a Jesuit, nor a Tool of Pleasure.
 For, as he says himself, he would never have lent
 his Money out at Interest to be squander’d among
 Prostitutes, nor have held another’s Foot from slip-
 ping, while he clamber’d in at the Window of his
 Mistress’s Chamber. Nor, like *Sanchez*, would he
 have set up as a Protector of common Women.

Like *Sanchez*! cry the Jesuits: Did our Father
Sanchez, one of the most eminent Members of our
 Society, ever follow that infamous Calling? He
 has done much more than that, my Fathers, for
 he has been the Advocate of the Protectors of Har-
 lots. Hear him in his own Words: ‘ ’Tis law-

rum adulterę sciam, ne in societate turpis facti aut consilii in-
 veniar. Si potero revocabo: sin minus non adjuvabo scelus
 — Non committam ut possit quandoque dicere, ille me aman-
 do occidit. *Senec. de Benef. L. ii. tom. 1. p. 630.*

(b) It may also be translated, on the contrary, I will divert
 him from it if I can.

ful (i) for the *Protectors of common Women* to do them that Office, (to protect them) when there's no design to favour Debauchery, but only to hinder their being wrong'd. Is not this clear, my Fathers? Hold your peace then, and when you talk consider what you say beforehand, for you have absurdly fix'd the odious Character of an infamous Calling on so honest a Profession as that of defending Persons from Wrong.

Mean time, I leave it to Judgment whether 'tis any thing less than protecting Debauchery, to hinder the putting of a stop to that Liberty and Licentiousness without which it could not subsist. I also submit it to Judgment, whether the debauched Woman might not make the same Excuse as is urg'd for her Protector, by saying that she does not love the Crime, but only the Profit she gets by it; that she has the same Aversion to her disorderly way of living, but that she is forc'd by Necessity, having not wherewith to live without prostituting her Body; that, in short, since *Concupiscence does not make an ill use of the Senses*, according to the Determination of the Bull *Unigenitus*, she may very well lend her Body to gratify the Concupiscence of others; especially since she has no other View in it but to gain a Livelihood.

Now, says *Juvenal*, shall my Ears be perpetually dinnd (k) with the Abominations of the Bull and the Jesuits, and shall not I speak in my turn? No; it were better that a thousand Lives were lost, than that one Morsel of Bread should be purchas'd at the Expence of Honesty. Observe with what

(i) *Quamvis enim id munus obire liceat, quando non ut meretricio faveant, id obeunt, sed ut incolumes meretrices servant.* *Sanch. op. mor. L. i. c. 7. n. 20. p. 23.*

(k) *Semper ego Auditor tantum, nunquamne reponam?*

Juv. Sat. i.

Warmth he speaks it. 'Consider it, *says he*, as
'the greatest of Crimes to prefer Life before Ho-
'nour, and by a too great Fondness for Life, to
'forfeit the only thing which makes it valuable.'
Or thus: 'Believe it to be consummate Wicked-
'ness to prefer Life to Modesty; and never think
'to preserve Life, by the very means which justly
'subject you to the Loss of it (1).'

How sharp is this! the Jesuits will say. And how
harsh, will the Whores say in concert with them;
whereas our Doctrine, *says the Jesuits*, and that of the
Bull, is much milder and more agreeable: And in-
deed, *says we*, 'tis so agreeable, or rather so soft and
effeminate, that 'tis Softness and Effeminacy it self.
Therefore, my Fathers, lay aside your Bull and
your Doctrine, and you will not find any thing
too harsh or too severe in *Juvenal*. Father *Tarte-
ron* himself, who has translated that Author twice,
and who is one of your Society, found nothing in
him but what was exactly true. But to say all in
a Word, with such a Pagan even a Jesuit ceases to
be a Jesuit: He is under a happy Necessity of per-
ceiving the Truth, and in spite of himself becomes
a reasonable Creature, and even almost a Christian;
tho indeed when he is out of such Company he re-
lapses into his Nature. But to return.

It would be better, therefore, according to *Juve-
nal*, to die a thousand Deaths, than to forfeit our
Title to Life. And upon the whole, this was the
very Sentiment of young *Joseph*: Being of Opi-
nion that nothing was preferable to Modesty, he
chose to make a Sacrifice of it in appearance, for
the sake of preserving it in reality, and to expose
himself to Death (m), rather than consent to the
unreasonable Passion of his Master's Wife.

(1) Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas. *Juv. Sat. viii.*

(m) *Gen. xxxix. 6, &c.*

Thus also *Susannah* reason'd the Case, when she found her self surpriz'd by those two infamous old Men, whom we read of in the *Apocrypha*; 'I don't see, says she, to those two lecherous Elders (n), any thing but trouble, look which way I will; for if I do this thing it is Death unto me;' (because I shall thereby lose the Ornament of my Life, and all that makes it dear to me) 'and if I do it not, I cannot escape your Hands. But it is better for me to fall into your Hands and not do it, than to sin in the Sight of the Lord.'

These were the Sentiments of two devout Persons, one of each Sex; and the Sentiments of a Pagan, too, as *Juvenal* was: But the prettiest Argument of all, is that made use of by the Jesuit *Cornelius à Lapide*, a Commentator on the Scripture, Let all the Earth hear him.

'*Susannah*, says he, when she was under so great a Terror of Infamy and Death, might have looked upon her self as merely passive, and have yielded to the Passion of those Elders, provided she had not consented to it by any internal Action, but had held it in Abhorrence and Execration; because LIFE AND A GOOD NAME ARE A GREATER GOOD THAN CHASTITY: From whence it follows, that 'tis lawful to expose Modesty for the sake of Reputation—Therefore *Susannah* was not oblig'd to cry out; but might have said, I don't consent to the Action, but will suffer it and hold my peace, for fear you should take away my Reputation and Life (o).'

So

(n) Dan. xiii. 22, 23. N. B. Our Translation makes this History part of the *Apocrypha*, the Foreigners add it to the Book of Daniel.

(o) Potuisset *Susanna* in tanto metu infamiae mortisque, negativè se habere, ac permittère se in eorum libidinem, modo interno actu in eam non consensisset, sed eam detestata & execrata

So *Joseph* ought to have said to the Wife of *Potiphar*. And so might all Persons say, who happen to be in the like Circumstance ; and this, because the Society has so determin'd it, by the Mouth of *Cornelius à Lapide*.

Tremble, ye Father Jesuits : For *Perfius* has heard this Passage, and in his Indignation makes this address to Jupiter against you. ' Great (p) ' Father of the Gods, when you punish those Mon- ' sters of Nature who allow People to abandon ' themselves to the most abominable Crimes, give ' them no other Punishment but a sight of the ' Charms of Virtue ; that when they know what it ' is, they may pine themselves, and despair for ' having forsaken it.' This is the very Punishment which the Royal Prophet foretold to the Wicked who shall scorn the Righteous : ' The wicked, ' says he (q), shall see him (the righteous Man in ' all his Glory) and be griev'd, he shall gnash with ' his Teeth, and melt away.'

Pine away therefore, my Fathers, and pine not with Spite and Rage, but with a saving Sorrow, which may keep you one Day from Despair. And that so happy a Compunction may arise in your Hearts, may you in the first place blush with Shame and Confusion, at what *Plutarch* is going to tell you of a young and tender Pagan, but a great Friend to Modesty.

grata fuisset : Quia majus bonum est vita & fama quam pudicitia ; unde hanc pro illa exponere licet. Itaque non tenebatur ipsa exclamare, sed poterat dicere : Non consentio actui, sed patiar & tacebo, ne me infametis & adigatis ad mortem. *Cornel. à Lap.*

(p) Magne pater Divum, sævos punire Tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno :
Virtutem videant, intabescantque relicta. *Perf. Sat. iii.*

(q) Peccator videbit & irasceatur, dentibus suis fremet & tabes-
cet. *Psal. cxii. 10.*

‘ While (r) *Demetrius* of *Macedon* sojourn’d at
 ‘ *Athens*, he wanted to debauch a young Stripling
 ‘ who was so handsome that he was called DEMO-
 ‘ CLES THE FAIR. For this End, *Demetrius*
 ‘ employ’d Emissaries who were not wanting to
 ‘ tempt him with the greatest Offers, and to ter-
 ‘ rify him with the most horrid Menaces. But the
 ‘ Lad was proof against every Temptation and
 ‘ every Menace, and resolv’d to appear no more
 ‘ in publick, but to bathe by himself in a private
 ‘ Bagnio. *Demetrius* having set a Watch upon him,
 ‘ went to the Bagnio in the very nick of Time
 ‘ when he was all alone; *Democles* having no body
 ‘ to call to for help, and being too weak to resist
 ‘ the Rage of *Demetrius*, took the Lid off of the
 ‘ Cauldron, where the Water was boiling for the
 ‘ Bath, and leaping into it he was immediately
 ‘ suffocated.’

You must own, my Fathers, that such a Story
 is of more weight than all the Reasoning of *Sanchez*,
 or *Cornelius à Lapide*. Blush then, if you
 have any Shame left, as God grant you may; and
 in this Case take care that you avoid the too com-
 mon Fault of new Converts, of going from one
 Extreme to another. Don’t cast either your selves
 or others headlong into boiling Cauldrons: For
 without a particular Inspiration (s) from the Spirit
 of God, it is not lawful for a Man to put himself
 to Death. Only pray to God, in the first place,
 to give you as much love for Modesty, as it has
 appear’d by your Writings you have for the oppo-
 site Vice; and then, whatever happens, you will
 no longer say, ‘ That ’tis justifiable for Persons to
 ‘ expose their Modesty for the sake of preserving
 ‘ Life and Reputation, nor that it was lawful for

(r) *Plutarch, in his Lives of illustrious Men. Demetrius.*

(s) *See St. Austin de Civitate Dei.*

' *Susannab* to say, I will suffer the Violence you offer to do to me, and hold my Peace.'

S E C T. VII.

Of the Luxury and Vanity of Women.

OF all the Foibles of Women, there's none greater than the Desire of being agreeable and appearing handsome. 'Tis by their own Confession their prevailing Passion. Yet 'tis a Passion than which nothing more degrades them, and which reduces them to the vilest Condition: For what is a Woman who is a Slave to Luxury and Vanity, and who has nothing to set her off and recommend her but Dress, Washes, Paint, and immodest Airs? Is she not a Devil incarnate? or at least, is not that the Veil under which the wicked and unclean Spirit chuses to disguise himself? This being so, is it not an unpardonable Crime in the Priests, who pretend to be the Salt of this World, to favour that Vice in the Sex, which only tends to ruin it, and to make *this* Sex the vile Instrument in the Hands of the unclean Spirit, to debauch and destroy the *other*. Yet this is what the Jesuits are guilty of.

' Yea, says their Father Emanuel Sa (t), a Woman may deck her self to conceal her Deformity; and if she does it out of Vanity, and to appear handsome when she is not so, there's no mortal Sin in it. This is also true, *he adds*, with regard to a Nun; provided, nevertheless, that her Dress be not extravagant, that is to say, that she

(t) Ornari potest foemina ad regendam turpitudinem, quod si fiat ad vanitatem, ad fingendam pulchritudinem, mortale non est, etiam in religiosa si moderate se ornat. *Sa*, Verb. Orn. n. 1, p. 486.

‘ does not spend in Ornaments what she is oblig’d
‘ to give the Poor.’

So much for the Doctrine of *Emanuel Sa* ; now
for that of *Escobar* (u). ‘ When a Woman dres-
‘ ses with no ill Design, but from a natural In-
‘ clination to be gay, ’tis at most but a venial
‘ Sin, and in some Cases none at all.—’ These
are fine Sentences to be embroider’d upon the
Toilets of the fine Ladies, as is also the following
of *Father Lefseau*. ‘ Women, says this Jesuit (w),
‘ do not sin mortally when they expose themselves
‘ on purpose to be star’d at by young Men, who
‘ they are sure will look upon them with a lewd
‘ desire, provided they do it from Necessity, or
‘ for some Advantage, and to preserve their
‘ Liberty, either of going abroad, or of standing
‘ at their Doors or Windows.’ Really a Man must
have stifled all Sense, I need not say of Chris-
tianity, but of Modesty and native Honesty, who
asserts that a Woman may expose her self with a
safe Conscience at her Window or her Door, by
virtue of her Privilege and Prerogative, even when
she knows that young Men will look upon her
with wanton Eyes.

Nevertheless this Jesuit does not stop there, but
adds further. ‘ Women, says he (x), do not sin
‘ mortally, when they deck themselves with super-
‘ fluous Ornaments, when their Apparel is so thin

(u) Ornatus corporis si fiat non malo fine, sed ob naturalem
factus inclinationem, veniale tantum erit, aut aliquando nullum.
Escob. tr. i. ex. 8. c. 1, p. 181, n. 5,

(w) Mortaliter non peccant mulieres, quæ se præbent con-
spiciendas adolescentibus, à quibus se credunt turpiter concu-
piscendas; si hoc faciant aliqua necessitate, aut utilitate, aut ne
se privent sua libertate vel jure exeundi domo, vel standi ad o-
stium vel fenestram domus. *Lefseau the Professor's Cases of Con-
science, in his Dissertation at Amiens upon the Decalogue, Art. iv.*

(x) See the Factum of the Curates of Amiens of July 5, 1685,

‘ that

‘ that one sees their Breasts thro’ it, nor even
 ‘ when they make their Breasts quite bare, if it
 ‘ be in Compliance with the Custom of the Coun-
 ‘ try, and not from any wicked Intention.’ Thus,
 according to Father *Lesseau*, Custom and Fashion
 is the establish’d Rule for the Behaviour of Wo-
 men, so that if by degrees it shou’d grow into
 a fashion to go stark naked, Women wou’d not
 sin by following the Mode.

Be silent then ye Preachers, who cry out so
 earnestly against immodest Actions. Know that
 the Gospel of our Days is that of Custom and
 Fashion. Don’t exclaim as you do against Con-
 cupiscence, which breeds all these Modes, there’s
 not so much harm in it as you imagine. What
 did I say? ’Tis really good; and of this the Bull
Unigenitus assures you, by asserting that it does not
 make an ill Use of the Senses.

Neither is there any more harm in Ornaments,
 Paint or Perfume, which are the pious Arts of
 Concupiscence, to supply the defects of Nature;
 and a Man must have no Taste who condemns them.
 Know therefore once for all, and ’tis a grave Au-
 thor who says it, for ’tis Father Stoz the Jesuit,
 Know ‘ that if a Woman makes use of vain Or-
 ‘ naments, Paint and Perfumes, purely from a Prin-
 ‘ ciple of a little vain Glory, and to gratify her
 ‘ desire of appearing handsome, she does not sin
 ‘ mortally, tho she knows in her Heart, that
 ‘ when the Men see her thus dress’d they will be
 ‘ violently in Love with her (y).

This is what we may properly call talking like
 a Jesuit; whereas an unmannerly Jansenist, if he
 saw a Face patch’d, lick’d over, or perfum’d, wou’d
 be apt to say bluntly with *Juvenal*, ‘ The Face
 ‘ which is in need of so many Plaisters and Oint-

(y) Stoz, in his Trib. de la Poenit. L. i. Part. 3. Quest. 3.
 art. 3. §. 3. n. 312. p. 228. col. 2.

ments, what shall we call it a *Face* or an *Ulcus* (z)? If Women were talk'd to in this manner, they wou'd become sober and modest; but the Jesuits avoid it, because then they cou'd not say with that ill-natur'd Pleasure what the Poet we have now quoted declar'd with a hearty Sorrow, 'That a virtuous Woman is a Creature as rare as a black Swan (a). Nor cou'd they confine the long stay of Chastity upon the Earth, to the Reign of *Saturn* only (b), when their Society was not yet in being.' In a word, they wou'd think their Mission vain, their Works fruitless, and that they had lost their Time and Labour if they shou'd hear the same Commendation of all Women that *Seneca* gave of his Mother *Helvia*.

(c) 'Immodesty, says he, which is the prevailing Vice of THIS AGE, never carry'd you to the CIRCLES or ASSEMBLIES. Pearls and pre-

(z) Sed quæ mutatis inducitur atque fovetur
Tot medicaminibus, costæque filiginis offas
Accipit, & madidæ, facies dicetur an ulcus?

Juv. Sat. vi.

(a) Rara Avis in terris nigroque nigroque simillima cygno.

Juv. ibid.

(b) Credo pudicitiam Saturno rege moratam
In terris, visamque diu. *Juven. ibid.*

(c) Non te maximum sæculi malum, impudicitia, in numerum plurium adduxit, non gemmæ te, non margaritæ flexerunt: Non tibi divitiæ, velut maximum generis humani bonum refulserunt: Non te bene in antiquâ & severâ institutam domo periculosa etiâ probis, pejorum detorsit imitatio: Nunquam te sæcunditatis tuæ quasi exprobaret ætatem, puduit: nunquam more aliarum, quibus omnis commendatio ex formâ petitur, tumescentem uterum abscondisti, quasi indecens onus; nec intra viscera tua conceptas spes liberorum elisisti: Non faciem lenociniis ac coloribus polluisti: nunquam tibi placuit vestis, quæ nihil amplius nudaret, cum poneretur. Unicum tibi ornamentum, pulcherrimæ & nulli obnoxia ætati forma, maximum decus, visa est pudicitia. *Senec. de Consol. ad Helv. Tom. i. p. 199.*

' cious Stones have made no impresson upon you.
 ' You have not been dazzled by the Splendor of
 ' Riches, which are esteem'd the greatestt happines
 ' of this World. The Example of the Wicked
 ' which is so dangerous even to the Good, has
 ' been of no prejudice to the good Education
 ' you had in a Family which was regulated by the
 ' severe Discipline of our Ancestors. You never
 ' blush'd at your bearing many Children, as if it
 ' had been the Reproach of your Age. You never
 ' conceal'd your Pregnancy as if you had been
 ' asham'd of the Burden, like other Women,
 ' WHO HAVE NOTHING TO RE-
 ' COMMEND THEM BUT THEIR
 ' BEAUTY. You never promoted Abortion.
 ' You never defil'd your Face with P A I N T,
 ' and borrow'd Colours. You was never pleas'd
 ' with that sort of Garments which expos'd Wo-
 ' men as much as if they were undress'd. All
 ' your Ornament, all your Dress, all your Beau-
 ' ty, and your greatestt Honour was CHASTITY,
 ' that BEAUTY which fadeth not away.

Here I beg leave to observe, that St. *Peter* gave
 just such a Lesson to the Primitive Christian Wo-
 men. ' Let not your adorning *says he (d)*, be that
 ' outward *adorning*, of plaiting the Hair, and of
 ' wearing of Gold, or of putting on of Apparel :
 ' but let it be the hidden Man of the Heart, in
 ' that which is not corruptible, even the Orna-
 ' ment of a meek and quiet Spirit, which is
 ' in the sight of God of great Price---' But such
 Discourses as these, like old Medals which were of
 Currency and Service in their time, are of no
 worth now but for their Antiquity. We bring you
 others that are more modern and suited to the Taste
 of the present Age.

(d) 1 Pet. iii. 3, 4.

(e) 'Ever since the Creation, the Youth,' ('tis that polite Jesuit Father *le Moine*, who speaks this to the young Ladies and pretty Misses) 'the Youth, *says he*, always thought they had a Right to adorn themselves. Nature every Day decks with new Colours, the Rising Sun---. Therefore it may be lawful to put on Ornaments at an Age which is the Blossom and Verdure of Life, the very Morning and Spring of Time---. 'Tis only allow'd to the Stars, *says he again* (f), to be always in Assembly, always in a Dance, because perpetual Youth is granted to the Stars alone.'

As to other Persons who are advanc'd in Years, he talks to them in a very different Strain. 'In this respect (g), *he tells them*, the best way wou'd be to consult Reason and a good Looking-Glass, to conform to Decency, and to retire when Night approaches. Surely there's little Pleasure, and much less Honour in affecting an appearance among the *Beau monde*, with the ruins of a good Face or Shape, and in frequenting all Assemblies and Drawing-Rooms, when the Person ought rather to be thinking of a Church-yard or a Coffin---. *In a word* (h), that must be a green Head indeed which is not ripe at an Age, that wou'd rot Oaks and demolish Marbles.' I grant it; but is a Tongue that expresses it self after such a manner, a certain Sign of a very ripe Head? And in such Flights as these, do we discover the Language of a **NEW GABRIEL**, or a **NEW RAPHAEL**? But the next Lesson which is yet more extraordinary, is the Edification which the Jesuit proposes at the Lady's Toilet, and the Lessons of Modesty which he

(e) *Father le Moine's easy Devotion*, p. 163.

(f) Page 127. (g) *Ibid.* (h) P. 128.

pretends to find in their very Diversions and Ornaments. 'Nay, says he, in his Letter to Madam de Toisy, there are Lessons and Patterns of Modesty in your Diversions and Ornaments, and I know not whether there is more to be seen at Courts and Balls, or in the Concerts and Assemblies of the Stars.'

Is this again the Language of a Priest, or is it not the Voice of a Devil transform'd into an Angel of Light (i)? or rather into a Jesuit? Alas! young Ladies, Seneca tells you (k), 'That of all things you must beware of the Speeches of such Men. These are they that insinuate Vices, and carry them into all Countries far and near. Heretofore they who betray'd Conversation, and turn'd Informers, were reckon'd the worst of Men; but these Men carry Vice it self about them wherever they go. Their Discourse is very mischievous. For tho it does not do immediate Hurt, yet it leaves that Seed of Poison in the Mind, which after we are gone from them breaks out and spreads. In short, as a Concert of fine

(i) 2 Cor. xi. 14.

(k) Horum omnium sermo vitandus est. Hi sunt qui vitia tradunt, & alio aliunde transferunt. Pessimum genus hominum videbatur qui verba gestarent. Sunt quidem qui vitia gestant. Horum sermo multum nocet. Nam etiamsi non statim officit, semina in animo reliquit, sequiturque nos etiam cum ab illis discefferimus, resurrecturum postea malum. Quem admodum qui audierint symphoniam, ferunt secum in auribus modulationem illam ac dulcedinem cantus, quæ cogitationes impedit, nec ad seria patitur intendi: sic adulatorum & prava laudantium sermo diutius hæret quam auditur, nec facile est animo dulcem sonum excutere: prosequitur & durat, & ex intervallo recurrit. Ideo claudendæ sunt aures malis vocibus, & quidem primis. Nam cum initium fecerunt, admittæque sunt, plus audent. Inde ad hæc pervenitur verba: virtus & philosophia, & justitia, verborum inanum crepitus est. Senec. Epist. cxxiii. Tom. 2. p. 615.

O

'Mu

' Musick leaves such a sweet Harmony in the Ears
 ' of those who hear it, that for a while they cannot
 ' entertain or pursue a serious Thought; just so
 ' the words of Flatterers, and those who speak well
 ' of ill things, buz a long time after upon the Drum
 ' of the Ear, and 'tis no easy matter to banish
 ' the delightful Sound out of the Memory; for it
 ' follows you incessantly, and even returns after
 ' a Repulse. Therefore you must stop your Ears
 ' against all evil Discourse, and withdraw as soon
 ' as it begins, because when once it has made an
 ' entrance, you know not where it will end, till
 ' at last it becomes familiar to you to hear it said
 ' and believ'd, that Virtue, Philosophy, and Justice
 ' are but mere Sound and Bubble.

The next piece of Advice which the same Pagan gives, is to the Ladies who are conversant with the World.

(1) ' Let the honoured Matron, who wou'd be
 ' safe against Temptation, never appear abroad in
 ' any Dress but what is neat and plain. Let her
 ' Companions be Persons venerable for their Age,
 ' and too grave for the Conversation of Libertines
 ' and Debochees. When she walks, let her Eyes be
 ' always fix'd on the Ground, and when she is
 ' to return a civil and obliging Salute, let it be in a
 ' modest way, tho it be not altogether so polite.'

Is it not wonderful to hear a Pagan give such fine Lessons! Let us hear *Epictetus* again, and see whether he approves of Father *le Moine's* gen-

(1) *Matrona quæ se adversus sollicitantes salvam volet, prodeat in tantum ornata, ne immunda sit: habeat comites qui impudicos verecundiâ annorum removeant: Ferat jacentes in terram oculos: adversus officiosum salutatorem inhumana potius quam inverecunda sit. Senec. Controv. l. ii. Tom. 3. p. 215.*

teel Carriage to his young Misses (m). When Girls, says this Philosopher, are attain'd to the Age of fourteen, they are so tickled with tender and florid Expressions, that they think of nothing but how to win the admiration of the Men; and 'tis with this view only that they mind nothing but Dress. Therefore it were proper they shou'd be convinc'd by our Carriage and Talk to them, that we esteem and honour them no farther than as they join Modesty and Temperance to the Virtues which are the Glory of the Sex.

This is the Paint and Pomatum, not of the Jesuits but of *Epictetus*. That's all the Ornament which he requires of young Women; and when they are come into the marry'd State, the greatest Portion, says *Terence* (n), which they can bring their Husbands is Honesty and Modesty.

S E C T. VIII.

Of Gluttony and Drunkenness.

I N order to finish this Xth Chapter which treats altogether of the three sorts of Concupiscence, there needs nothing more than to report the Sentiments of the Jesuits upon Intemperance in eating and drinking, and then we shall have a perfect Epitome of their Creed upon all the sensual Pleasures. Let us see therefore what they have to say to us upon this new Subject.

Ye Friends of the Trencher and the Bottle; (and when all's done, there's a necessity according

(m) In his *Manual*. Ch. lxii.

(n) *Probitas pudorque virgini, dos optima est. Ter. Adolph. Act. v. sc. 10.*

to their Morals, of marrying *Bacchus* to *Venus*) don't think that they are going to talk to you of Frugality, Temperance and Sobriety; these are Virtues which cramp Sensuality too much.

No restraint, say those amiable Fathers; eat and drink as much as you can. There's no Evil in pleasing the Appetite, and humouring the Palate, if we may believe *Escobar*. 'Is it a sin, *the Jesuit asks*, 'for a Man to eat and drink his Fill without any Necessity, and only for the sake of Pleasure?' No, says he with his usual Confidence. I return you an Answer even with *Sanctius my Brother*, 'that there's no Sin in it, provided it is not hurtful to the Constitution (o).'

Surely his Decision was made in a Circle of Flaggons and Glasses, so that I can't help exclaiming with *Horace*, *Happy those Cups whose lovely Liquor inspires Wit and Eloquence (p)!* For what more eloquent and finer Phrase can be imagin'd than this Maxim. Hear it once more, ye Sons of *Bacchus*, that you may never forget it. Verily, A MAN MAY EAT AND DRINK HIS FILL WITHOUT ANY NECESSITY, AND FOR THE SAKE OF PLEASURE ONLY. They who thus insure you from Sin are two famous Jesuits. Take care only not to prejudice your Health, for that's more precious to those honest Fathers than your Conscience. And to the end that you may have no scruple, and that you may stop the Mouths of the Rigid, and especially the Apostles *St. Peter* and *St. Paul*, who forbid Rioting and Drunkenness, Chambering and Wanton-

(o) An comedere & bibere usque ad satietatem absque necessitate ob solam voluptatem sit peccatum?

Cum Sanctio respondeo negativè, modo non obsit valetudini. *Escob.* tr. ii. Ex. 2. n. 192. p. 304.

(p) Facundi calices, quem non fecere disertum! *Horat.* Ep. v.

ness, Strife and Envy (q), and excess of Wine (r), engrave these words in your Mind, ' That the natural Appetite (s), may be indulg'd in all its Cravings, merely for the sake of Pleasure.' Above all never forget that fine Sentence of the Bull *Unigenitus*; ' That *Concupiscence*, that is to say, Sensuality does not make an ill Use of the Senses,' and that consequently a Man may eat and drink till he can eat and drink no longer: and when you are furnish'd with these two Principles, or if you will, with the Bull in one Hand, and *Escobar* in the other, make your entrance into all the Taverns, and there cram your selves with all sorts of Wines and Sauces, and change the Bottles and Dishes *ad infinitum*, to give you the greater Pleasure, you will commit no Sin, provided you don't prejudice your Health.

Alas! Such a blessed Gospel as this, which teaches Man to make a God of his Belly, and to become perfectly like a Beast which I will not name, is above being preach'd by common Men, or by any Beings inferior to the new Gabriels. Yea, to them it belongs to go and preach it; 'tis the Business of these new Raphaels to go and comfort Souls; and finally, these are the new Michaels, who are to go and take the Field for you against the *Jansenists*.

Go therefore, ye Father Jesuits, Go, ' to the Indies, Ethiopia, Japan, China, and to the remotest parts of the Earth; Go in short all over the World, and into every Country, striding upon a Tun like jolly *Bacchus*. Demand ' What Sin there is in Gluttony, and then say with your dear Father *Escobar* of happy Memory, that

(q) *Rom.* xiii. 13.

(r) 1 *Pet.* iv. 3.

(s) *Quia licite potest appetitus naturalis suis actibus frui, ob solam voluptatem. Escob. ibid.*

'tis only a Sin of the venial kind, if a Man without any Neceffity, eat and drink till he is crop-sick and vomit, provided he does not perceive it does much damage to his Health (*t*); nor is it a mortal Sin, *you'll say, according to that grave Author*, tho he is guilty of such Excess, with a premeditated Design to gorge himself till it comes up again.'

Juvenal horridly surpriz'd at this, comes and interrupts me, saying, 'That these People seem to be only come into the World to eat and drink (*u*).'
For, observe *says he*, they don't prescribe how much 'tis convenient for a Man to take to support the Body, but what he may do after Nature is suffic'd. A Man may cloy himself, say they: So that when you are at a Dessert, then their Maxim takes place, and then may you begin a fresh Bill of Fare, and give that *quantum to Sensuality*, and the *natural Appetite*, which is allow'd to suffice Nature. Now this is perfectly new; judge of it by the manners of our Ancestors (he is charm'd to shame the intemperance of the Jesuits, by the frugality of his old *Romans*, and we must indulge him this small Pleasure).

'Our Forefathers (*says Juvenal*) made Entertainment upon Holidays, as well as their Birth-days; and what think ye was their Treat? Why a Gammon of Bacon. That was all they gave their Friends, except now and then some Fragment which happen'd to be left of the last

(*t*) Quodnam peccatum gula est? Ex genere suo veniale, etiamsi absque utilitate si quis cibo & potu usque ad vomitum ingurgitet, nisi ex ejusmodi vomitione gravia saluti incommoda experiantur. *Escob. tr. i. ex. 2. c. 8. n. 56. p. 288.*

Mortale non est, imo quamvis advertenter id faciat ac evomat. *Escob. ibid.*

(*u*) Et quibus in solo vivendi causa palato est. *Juven. Sat. ii.*

' Sacrifice,

‘ Sacrifice. If they had any Relation who had
 ‘ been Dictator, General of the Army, or thrice
 ‘ a Consul, he came to his Kinsman’s House soon-
 ‘ er than ordinary from the Field, with his Plough-
 ‘ share upon his Shoulder, *but no addition to the*
 ‘ *Pot over the Fire*—— And as their Fare was plain
 ‘ and homely, so were their Furniture and Hou-
 ‘ ses (w).’ *O tempora, O mores*, may we well cry out !
 How different were yours from ours ! The En-
 tertainments made by Dictators, Generals of Ar-
 mies, and Consuls, that is to say, Men of a supe-
 rior Rank to Kings, were regulated by Frugality,
 Plainness and Temperance ; whereas the Banquets
 of our modern Citizens wou’d be thought lan-
 guid, insipid and loathsome, if they were not sea-
 son’d with Luxury, Profusion, Intemperance and
 Lewdness, *O tempora, O mores !*

I am very sensible that the Doctrine of the Je-
 suits confirm’d by the Bull, and which, by Con-
 sequence, if we may believe those Fathers, is the
 only Doctrine that ought to be follow’d, I know
 that unaccountable Doctrine favours all the Ex-
 travagancies of our Days. But ’tis from thence
 I prove that the Bull and the Jesuits are only fit
 to be rejected with the last degree of Contempt,
 or rather that they deserve the *Curse* (x), de-
 nounc’d in the Epistle to the *Galatians*, because

(w) *Moris erat quondam festis servare diebus,
 Et natalitium cognatis ponere lardum ;
 Accedente novâ si quam dabat hostia, carne ;
 Cognatorum aliquis titulo ter Consulis, atque
 Castrorum imperiis & Dictatoris honore
 Functus ad has epulas solito maturius ibat,
 Erectum domito referens a monte ligonem——
 Tales ergo cibi, qualis domus atque supellex.*

Juven. Sat. ii.

(x) Sed licet nos aut Angelus de cœlo, evangelizet vobis,
 præterquam quod Evangelizavimus vobis, anathema sit,
Gal. i. 8.

they are such entire Friends to Lewdness, Drunkenness and Gluttony, and impudently give the Lye to St. Paul, who has plainly declar'd, that Drunkards and Whoremongers shall not inherit the Kingdom of God (y).

But the Jesuits don't stop there, for they make Drunkenness to be a sort of Jubilee and Plenary Indulgence. The Parallel is very strong, and yet we shall see presently that 'tis not expressive enough; for the Jubilee is no Argument that a Person has not offended God, whereas 'Drunkenness according to Escobar, excuses from ALL MANNER OF SIN in general, such Actions as are committed, tho injurious to another, whether the Person who does the Injury be in his right Senses or not, and even tho it be Blasphemy, Infidelity and Perjury (z).' In a word, it excuses from all manner of Sin, consequently Robbery, Murder, Self-Pollution or Defilement of others, Fornication, Adultery, Incest, and other Crimes against Nature; and for that Reason I have given it the name of a Plenary Indulgence.

After such a Passage at this, one wou'd think it needless to quote what the Jesuit Gobat says, 'That 'tis lawful for a Man to intoxicate himself with Wine, for the sake of PRESERVING or RECOVERING his Health, as also to make him insensible of a Bastinado (a).' But what I wou'd chuse to observe here is, that in order to a Man's

(y) Qui talia agunt (ebrietates, comestationes) regnum Dei non consequentur. *Ibid.* v. 21.

(z) Ebrietas excusat ab omni peccato in his que insanâ mente sunt injuriôsâ, ac proinde quæ sanâ quidem mente peccata essent. Item blasphemia, infidelitas, perjurium, in ebrio. *Escob. c. ii. c. 12. n. 58. p. 283.*

(a) Gobat, in his moral treatises. Tom. iii. tr. 5. ch. 18. sect. 1. n. 9.

acquiring Impeccability, or a state of Innocence, he has nothing to do but to drink lustily after he has been confessing with a servile Fear, and to get soundly drunk, either for the sake of PRESERVING his Health if he be well, or for RECOVERING it, if sick; I say, he has no more to do but to lose his Reason after his Confession, and to keep himself in that happy state of Stupidity by a continual Tippling, and then he may commit all the Crimes that can be imagin'd, and yet go strait to Paradise if he has the Happiness to dye in his Drink. To be plain, there's no enduring this any longer; let's have no more of this lecherous fuddling Doctrine of the Society; but before we quite drop the Subject, we will edify our selves with the Pagans, and hear some of their Lessons upon Temperance and Sobriety.

' In our very Clothes and Dyer, says Cicero, we shou'd still keep an Eye rather to matter of Health and Strength, than to the humouring of the Fancy or Palate; and if we will but duly weigh and examine the Dignity and Excellency of human Nature, we shall find how shameful a thing it is to dissolve in a luxurious Softness and Delicacy; and how becoming on the other side to live frugally, temperately, gravely and soberly (b).'

' Remember, says Seneca, to adhere to this solid, wholesom Plan of Life, viz. to indulge the Body with nothing more than what is necessary for Health; to live hard sometimes, lest it shou'd be too unruly for the Mind to govern; not to

(b) Itaque victus, cultusque corporis ad valetudinem referantur, & ad vires, non ad voluptatem. Atque etiam si considerare volumus quæ sit in natura hominis excellentia & dignitas, intelligemus quam sit turpe diffuere luxuria, & delicate ac moliter vivere, quamque honestam parè, continenter, severè, sobrièque. Cic. de Offic. L. i. ch. 30.

' eat

'eat and drink *your Fill*, but only just as much as
'sufficeth to appease Hunger and Thirst; to put
'on no other Raiment than what is sufficient to
'keep out the Cold; and to be content with such
'Lodging as defends you from things that may
'be hurtful to the Body (*c*). In a word, consider
'that there is nothing in you to be admir'd but
'your Mind; that great Being, in comparison of
'which nothing is great, because it is superior to
'every thing else.'

'Tis plain that such Maxims as these were
broach'd fasting, and not in a Circle of Glasses
and Flaggons, like those of the *Gobat's*, *Escobar's*,
and *Sanctius's*.

Here follows another from *Epietetus*, which does
not favour Debauchery. 'Tis a Mark, *says this*
'*Philosopher*, of a very narrow Soul (*d*),' *Hear this*
ye Father Jesuits, 'to waste much time in any thing
'relating to the Body; whether it be in eating,
'drinking, or the other Necessities of the Body;
'for all these things should be done as it were *en*
'*passant*, and our entire Application should be to
'cultivate the Mind.'

Really 'tis astonishing to find Pagans wholly
employ'd in things relating to the Mind, while the
Jesuits regard nothing but the Body; own there-
fore to your Confusion, ye Men of Flesh and Blood,

(*c*) Hanc ergo sanam & salubrem formam vitæ tenere me-
mento, ut corpori tantum indulgeas, quantum bonæ valetudini
fatis est: durius tractandum est, ne animo male pareat. Cibus
famem sedet, potio sitim extinguat, vestis arceat frigus, domus
munimentum sit adversus infesta corpori.—Cogita in te, præ-
ter animum nihil esse mirabile, cui magno nihil magnum est.
Senec. Epist. 8. t. 2. p. 23. See also the 51st Letter against
Luxury and Delights; to which add what is said Epistle 110,
p. 547. and Epist. 120. p. 592. towards the middle of the Page;
they are all finish'd Pieces.

(*d*) *Epietetus, in his Manual, ch. lxiii.*

whose

whose Belly is one of your favourite Deities, confess with *Juvenal*, ' That all your Ancestors, all your Predecessors, *as well profane as sacred*, depose against you; and that their shining Merit is as a Torch, by the favour of which you discover your Reproach (e)——Therefore, you may well adorn your Halls (f) with those old Waxwork Effigies of so many Heroes of your Society.' You may tell us as much as you please of your Thunderbolts of War, your new Sampsons, your guardian Angels, your Oracles, and your Breastplates; and even of your Gabriels, Raphaels, Michaels; in a word, of your City of God. All this does not blind me, says *Juvenal*, for Virtue alone is true Nobility. But you have abandon'd it to become the Protectors of Vice: by consequence you are not the House of Wisdom, but the House of Folly.

It must be allow'd that there's a Pleasure in seeing a smart Pagan in close Argument with the Jesuits; and especially so good a Poet as *Juvenal*, who I think has clinch'd 'em,

But now I hear the famous Father *Pirot* muttering; he is the Mouth and Pen of the whole Society, and no doubt has something to reply; therefore he must have Audience: The whole Society could not invent any thing better and stronger to justify the Intemperance of the Casuists than what he is now going to say to the *Jansenists*.

' As to a Man's gorging himself without Necessity, even till he vomit, which you condemn as a mortal Sin, I know not but it may be pure

- (e) Incipit ipsorum contra te stare parentum
Nobilitas claramque facem præferre pudendis.

Juv. Sat. viii.

- (f) Tota licet veteres exornent undique ceræ
Atria: Nobilitas sola est atque unica virtus.

Juv. ibid.

' Com-

‘Complaisance to the Ladies which has made your
 ‘Censure so severe (g).’ This sets out well enough;
 Let us see whether the End of the Apology is an-
 swerable to the Beginning. ‘If it was the Com-
 plaisance (*continues he*) which you have for the
 ‘Sex, that made you condemn such Cramming as
 ‘a mortal Sin, you had better fortify such delicate
 ‘squeamish Souls from the 15th Chapter of St.
 ‘Matthew’s Gospel, and give them to understand,
 ‘that *what goeth into the Mouth defileth not the*
 ‘*Man*; and that God is not offended at every
 ‘thing which we think indecent.’

That, say the Jesuits, is a thorow Justification of
 our Casuists; and I say, ‘tis a compleat Justifica-
 tion of what *Juvenal* had said, That there’s nothing
 more uncommon in a great Station, (*b*) *such as is*
that of the Jesuits, than to have common Sense.
 The Publick shall judge which of us two is in the
 right. Mean time I’ll give them this other little
 piece of Advice from *Juvenal*; ‘Pray to the Gods
 ‘to grant you a sound Mind in a sound Body, that
 ‘you may argue more rationally and sensibly (*i*).’

(g) Phot’s Apology for the Casuists, p. 136.

(b) *Rarus enim ferme sensus communis in illa*
Fortuna —————

Juv. Sat. viii.

(i) *Orandum est ut sit mens sana in corpore sano.*

Ibid. Sat. xv.

CHAP.

C H A P. XI.

Of the Murder of Kings.

WHILE I thus set the Pagans in Battle against the Jesuits, I think I ought not in Justice to omit any Argument that appears from that quarter in their favour. As they have read *Cicero*, and turn him over every Day, they would not fail to complain of me, if in the frequent Quotations I have made from this Author, I should wholly pass over an Article in which He and They seem to be agreed: Why, (*they would say, with some colour of Reason*) must every thing be aggravated that condemns us, and nothing taken notice of that has a tendency to justify us? 'Tis to avoid this Reproach therefore, that we will close this Treatise with what relates to the Doctrine of those Fathers concerning the Murder of Kings.

Yea, my Fathers, *Cicero* has said (a), ' That 'tis not possible a Man's Life should be profitable to himself, when the Condition of it comes to be such that Posterity will ever have a Veneration and Esteem for those that take it away.'

' It were well, *says he elsewhere*, if the whole Race of this impious pestilent sort of Men, (*speaking of Tyrants*) were exterminated from having to do with Mankind. For as we cut off mortify'd Limbs when the Blood and Spirits have in a manner forsaken them, and that they grow dangerous to the rest, so should that fierce and outrageous Brutality in human shape, be separated,

(a) Cum ejus vitæ ea conditio sit, ut qui illam eripuerit, in maxima gratia futurus sit & gloria. *Cic. de Offic. L. iii. c. 21.*

‘ if I may so say, from the common Humanity of the publick Body (b).’

But it must be observ’d, before we go farther, that *Cicero*, in the former Place, speaks of *Cæsar*, who had lately sacrific’d the Honour and Glory of his Country, to the Passion he had to be a King : ‘ That Prince, who had oppress’d *Rome* it self by a *Roman Army*, and by Force brought under his Yoke a City that was not only free in its own Constitution, but which had also given Laws to others (c), and had bound it self by a solemn Oath, after the Expulsion of *Tarquin* the Proud, never to suffer any Person to reign over it as Monarch and King (d).’

And in the second Passage he alludes to *Phalaris*, that infamous Tyrant of *Agrirentum*, who shut Men up alive in the brazen Bull, under which he caus’d a great Fire to be kindled, that he might divert himself to hear their Groans, which passing thro’ the Neck of it, made a Noise like the bellowing of those Beasts. Now it may be said, by the way, that there’s a great difference betwixt such a Man and our Kings *Henry III.* and *IV.*

It must be observ’d, in the second Place, that *Cicero* had not learnt by the Example of a God, to

(b) *Atque hoc omne genus pestiferum atque impium ex hominum communitate exterminandum est. Etenim ut membra quædam amputantur, si & ipsa sanguine & tanquam spiritu carere cœperunt, & nocent reliquis partibus corporis, sic ista in figurâ hominis feritas & immanitas belluæ à communi tanquam humanitate corporis segreganda est. Cic. de Offic. L. iii. cap. 6.*

(c) *Qui cum exercitu populi Romani, populum ipsam Romanum oppressisset, civitatemque non modo liberam, sed etiam gentibus imperantem, servire sibi coegisset. Ibid. L. iii. c. 21.*

(d) *Omnium primum avidum novæ libertatis populum, ne post modum flecti precibus aut donis regiis posset, jurejurando adagit (Brutus) neminem Romæ passuros regnare. Tit. Liv. L. ii. n. 1.*

give himself up a Sacrifice to the Fury of Men, rather than to make them Victims of his Wrath and Indignation. Nor had he heard that Oracle of the great St. Paul, ' Let every Soul be subject to the higher Powers, which he that resisteth, resisteth the Ordinance of God (e). ' But you, my Fathers, who call your selves the Society of that Jesus who submitted to the Powers, even so far as to dye upon a Cross; you who call your selves his new Apostles, and who by Virtue of your new Mission thrust your Noses even into the Palaces of Kings, to gain their Confidence, you teach their Subjects, ' That there is a Case (f) when it is lawful for a private Man to kill a King, viz. when there's a Tyrant in any City, whom the Citizens otherwise cannot expel. '

I confess that here you speak of a Prince who had conquer'd or usurp'd a Kingdom, I mean that in this respect you talk like Pagans. But as you are Christians, you have been pleas'd to distinguish your selves, and for this purpose you have granted the same Liberty to Subjects to attempt the Life of a Lawful and Natural King, who misbehaves, and abuses his Authority. ' I don't believe, says your Father Mariana, that whoever ATTEMPTS TO KILL SUCH A ONE (g), when the Publick wish him dead, commits the least Injustice. '

(e) Romans xiii. 1, 2.

(f) Est autem unus casus in quo licet privato cuilibet occidere eum : puta tyrannus est in civitate aliqua quem aliter non possunt cives expellere. Tolst. in summâ, L. v. c. 6. n. 17. p. 738.

(g) — Qui votis publicis favens eum perimere tentaverit, haudquaquam iniquè eam fecisse existimabo. Mariana, in his well-known Book De Rege, & Regis institutione, which was condemn'd by an Arret of the Parliament of Paris, June 8, 1610. to be burnt by the common Hangman, because of some execrable Blasphemies in it against Henry III. King of France; those are the very Words of the Arret.

And

And in order to fortify Princes against a Doctrine so capable of alarming them, you say, That Persons ought not to proceed to that Extremity ;
 ' That Princes are in no manner of danger, even
 ' tho they are call'd Tyrants by the unanimous
 ' Voice of the Publick, if the People will take the
 ' Advice of grave and eminent Doctors, whom
 ' *Mariana* mentions ; and these Doctors, say you,
 ' are the *Jesuits* (b). So that, my Fathers, you
 are at once the Confidents of Princes, and the Masters of their Lives. You govern their Consciences as to you seemeth good ; and if you please to dispose of their Lives on pretence that they don't behave well, you deliver them over into the Clutches of the Publick.

What most surprizes me, my Fathers, upon this Head, is not the open and express Contempt which you put upon the Word of God, and Canons of the Church, which condemn your bloody Maxims ; ye are such new Doctors and such new Apostles, that all your Doctrine must consequently smell of Novelty.

But what astonishes me, is to see that after your Father *Guignard* was hang'd in the *Place de Greve*, for having, as he himself declared with a burning Taper in his Hand, ' wickedly, and unhappily, ' and against the Truth, asserted that the late King ' (*Henry III.*) was justly kill'd by *Jacques Clement* ; ' and that if the present King (*Henry IV.*) did not ' dye in War, there was an absolute Necessity of ' putting him to Death.' That after your Fathers *OLDECORN* and *GARNET* suffer'd the same Punishment in *England*, the one for approving the

(b) *Principibus nihil periculi imminet quando totius populi sensu pro tyrannis habentur, si populus sequatur Doctorum & gravium virorum, quod Mariana exigit consilium, HOCQUE SINT JESUITÆ. Tu Lessius who speaks thus.*

Gunpowder Plot ; the other for having been privy to it and not discovering it ; and both for holding Opinions dangerous to the Lives and Authority of Sovereigns : I say, I am astonish'd more than I can express, that after Punishments so ignominious, but at the same time so just, instead of abandoning a Doctrine that carries you to the Gallows, you should on the contrary canonize it, together with those three monstrous Priests, *Guignard*, *Oldecorn*, and *Garnet*. 'Tis your Father *Jouvency*, so much celebrated for his fine *Latin*, and especially for that of the Bull *Unigenitus*, and the Briefs of *Clement XI.* who in a History he has given of your Society, has been so unadvised as to hang out these three Gallows-Birds for three illustrious Martyrs, whose Innocence has been manifested from Heaven by Miracles (i).

But, my Fathers, you have more than one String to your Bow. In order to make Kings tremble and submit to you, you not only shew them the Sword, but moreover you frighten them with the Power of the Pope, to which you make them truckle, in case they happen to fall into Schism or Heresy. ' If, says *Vasquez* (k), ' all the Princes of the Royal Family are Here-

(i) See Pages 8, 28, 29, 184, 186, 188, 190 and 191, of the Book intitled, A Collection of Papers concerning the History of the Society of Jesus, compos'd by Father *Joseph Jouvency*, a Jesuit.

(k) Quod si omnes de stirpe Regiâ hæretici sint, tunc devolvitur ad Regnum nova Regis Electio. Nam justè à Pontifice omnes illi successores regno privari possunt ; quia bonum fidei conservandæ, quod majoris momenti est, ita postulat. Quod si etiam regnum infectum esset, Pontifex ut supremus judex in causâ Fidei, assignare posset Catholicum Regem pro bono totius Regni, & ipsum vi armorum si opus esset introducere. Nam bonum fidei & religionis hoc exposcit, ut supremum Ecclesiæ caput tali regno de Rege provideat : & jura regni si opus fuerit transgrediatur. *Vasquez, in his Disputes upon the 1st and 2d of the Summary of St. Thomas, Tom. ii. Disp. 169. c. 4. p. 123. n. 42 and 43.*

ticks, then the Nation has a right to chuse a new King; for all his Successors may justly be depriv'd of the Kingdom by the POPE; and that for the sake of preserving the Faith, which is of greater importance. And if the Kingdom, *says he*, be infected likewise, the POPE, as SUPREME JUDGE in the Cause of Faith, may appoint and nominate a Catholick King for the Good of the whole Kingdom; and if necessary, put him in possession by FORCE OF ARMS: For the Interests of Faith and Religion require, that the SUPREME HEAD of the Church GIVE A KING to a Nation which is in such a State; and if necessary, that he even pass by the Rights of the Kingdom.

So that if a King and his whole Family become *Jansenists* (t), that is to say, if they REJECT THE CONSTITUTION, they and their whole Race, *ipso facto*, become Leprous, and only fit to be turn'd out of the Field; and, if I may use the Terms of *Suarez*, such a one becomes a Wolf, that ought to be drove out of the *Sheepfold* by the Sovereign Shepherd, i.e. by the Pope. His Subjects, *say Gretser* (m), and *Santarel* (n), two other Jesuits, are dispens'd from their Oath of Fidelity; and in case they persevere in their Loyalty to him, an Excommunication, tho unjust, fulminated by the Pope, ought to deter them, according to *Clement XI.* and the whole Society, from discharging that Duty (o), which the Lords the Bishops of

(t) *Suarez*, in his *Defence of the Catholick Faith against the Errors of the Sect of England*, L. iii. c. 23. n. 10.

(m) *Gretser*, in his Book intitled, *L'Heretique chauve-souris*, i. e. *The Heretick Bat, or Flitter-Mouse*.

(n) *Santarel*, in his *Treatise of Heresy and Schism*, &c. and of the Power of the Pope, c. 30 and 31. of the *Treatise of Heresy*.

(o) *Proposition 91.*

the Assembly of 1714, thought nevertheless to be a real Obligation.

To all these Blasphemies of the Jesuits and the Constitution, let us oppose the Doctrine of Father *Quésnel*, in his Book of *Moral Reflections*, tho *Clement XI.* with the whole Society, calls the Book an *Ulcer*, and the Doctrine which it contains *corrupt Matter*.

‘No Reason,’ *(says that loyal Subject of his Prince upon those Words of Jesus Christ, (p) RENDER THEREFORE UNTO CÆSAR THE THINGS WHICH ARE CÆSAR’S)* ‘No Reason, *(says that pious Priest,* no Conjunction, no human Power, can dispense with Subjects Loyalty to their Princes, because ’tis the Ordinance of Jesus Christ.’

‘Jesus,’ *(as he says in another Place, upon those Words of St. John (q), MY KINGDOM IS NOT OF THIS WORLD)* ‘Jesus teacheth us to observe a Modesty and Respect towards Magistrates, and the Powers of the Earth, even tho they should not do their Duty. The Kingdom of Jesus Christ is not of this World; nor does he any where intrench upon the Government of the Kings of the Earth.’

And upon those Words of St. Paul (r), LET EVERY SOUL BE SUBJECT TO THE HIGHER POWERS, this is the Lecture which he reads to the Jesuits and Popes, but a Lecture which neither the one nor the other cou’d hear with Patience: ‘A Doctrine Apostolick and Divine of the lawful Power of Kings and other Sovereign Princes, over rebellious Clergymen, who on Pretence of Religion violate Religion itself, by shaking off an Authority which comes from God.’ This is what he adds,

(p) *Luke* xx. 25.

(r) *Rom.* xiii. 1.

(q) *John* xviii. 36.

‘ The principal Duty of Subjects is to own the
 ‘ Sovereignty of Princes, and their Authority in
 ‘ their Officers and Magistrates, and the Obedience
 ‘ which is due to them. They are both of Divine
 ‘ Right ; and this extends, according to *St. Paul*,
 ‘ to all Mankind without Exception ; that is to
 ‘ say, according to *St. Chrysostom*, it extends to
 ‘ Apostles, Evangelists, Prophets, Bishops, (of
 ‘ *Rome* as well as others) to Priests, Monks, Fry-
 ‘ ers,’ (and by consequence to the *BEGGING FRY-
 ERS OF THE SOCIETY OF JESUITS*) ‘ who
 ‘ ought to be subject, not for Wrath, but for
 ‘ Conscience-sake.’——‘ The Apostle, as *Father*
 ‘ *Quesnel* again observes, adds the Quality of *Higher*
 ‘ to that of Powers, because Kings have none above
 ‘ them in Temporals, but God alone. *Omnibus*
 ‘ *major, solo Deo minor (s)*: God is the first Majesty,
 ‘ a King the second. His Crown is independent of
 ‘ every created Power.’

What Language is here, compar’d with that of
 the Jesuits and the Bull, who pretend, *That the*
Fear of unjust Excommunication ought to binder us
from doing our Duty ? Let me ask you, ye Princes
 of this World, what would become of you if all
 your Subjects were Jesuits and Constitutioners ?
 Ask your Parliaments, and you will find by their
 Answer, that of all your Subjects you never had
 any, tho the Constitution says the contrary, more
 tractable, more submissive, more respectful, and
 more heartily attach’d to your sacred Persons, than
 they whom the Jesuits, your Murderers and Confi-
 dents, represent to you in such hateful Colours un-
 der the Name of *Jansenists*.

O strange unaccountable Society, which is nei-
 ther Christian nor Pagan ; for what Fate are you
 therefore allotted ? You triumph at present, be-

(s) Tertullian.

cause you have had the Secret of getting all your Impieties and Villanies canoniz'd by a Constitution from the Pope, who was a perfect Bigot to your Society. But don't you see that this same Constitution is nothing else but a Manifestation of your Apostacy? What, condemn'd as you are, both by Reason and Religion, do you hope to be justify'd by a Decree, which that same Reason and Religion condemn? And tho, which is altogether impossible, this horrid Decree might justify you, yet guilty as you are, cou'd you appear innocent in your own Eyes, and woud not your own Consciences be your Executioners; because the first Punishment which a wicked Man feels, is that even tho his Confessor sends him away innocent, yet in his own Conscience he cannot persuade himself but he is guilty (t)?

HEAR now the Summary; not of all your Abominations, for what Man cou'd draw up a complete List of them? but of such as I have taken notice of in this Tract.

To be ignorant of God and his Law, is, in your Opinion, a Benefit and Favour of Heaven; because with such twofold Ignorance, the Actions which appear the blackest to the Eye of Reason it self become perfectly innocent.

To have extinguish'd all natural Light, all Remorse of Conscience, and every religious Sentiment, is, according to you, a Privilege which exempts from all future Sin.

To have no Thought in the Commission of Adulteries and Murders, or to reflect but superficially upon the Evil and Enormity of those Crimes, is the means, say you, to make mortal Sins become at most but venial.

(t) — Prima est hæc ultio quod se
Judice nemo nocens absolvitur — Juven. Sat. xiii.

To fear God without loving him, is, in your Opinion, sufficient to justify a Person in the Sacrament of Penance ; because, according to your Notions, where there is but Fear, there can be no Will to Sin,

Not to hate God, is, as you think, all that is enjoin'd upon us in the first Commandment ; and the Obligation of loving a God who died for us, appears to you to be an insupportable Burden, fit to be laid only upon the Shoulders of a Servant and a Slave, that is to say a Pagan and a Jew.

To pray to God as to an Idol, is, in your Opinion, a satisfactory compliance with the Precept of Prayer : So to be present at our most holy Mysteries, with immodest Eyes and Desires, provided that the outward Man be *decent* and *composed*, is complying with the Precept of hearing the Holy Mass ; and in like manner you think it possible to perform the Paschal Duty by a sacrilegious Communion.

To bind Sinners by your precipitant Absolutions, even faster than they were by the Chains of their Sins ; and to give the Body and Blood of your Lord to abominable Wretches, reeking with their Crimes, is what you call a good Action, and what you require to be perform'd by all Confessors.

To desire the Death of a Father, or other Relations, not because it is an Evil to Them, but because 'tis an Advantage to Us ; or in other words, to desire the Death of all of them that he may inherit their Estates, is a Wish which you say is lawful.

To burn, kill, massacre, or poison Fathers, Mothers, Princes, Kings, and all that attempt our Lives and Honour, is what you think justifiable, and what you loudly teach.

To pronounce Words which are really blasphemous, is, according to you, the Embellishment
and

and Ornament of Speech, or the using of certain Phrases invented purely from a desire not to swear.

You have also taught the noble Secret of making a Promise without keeping it, of affirming by an Oath that a thing is false which one knows to be true; and you have not scrupled to assert that we may desire other Persons to forswear themselves for our sakes, when such Perjury may turn to our Advantage.

What have you not said in favour of Lewdness, Sensuality, Luxury, Vanity, Intemperance, in a word, all Concupiscence, and all carnal Pleasures? What Crime is there in short, to which you have not given a Sanction? What Truth is there which you have not attack'd? And all these your Errors, all these your Mistakes, you have crown'd with your murdering Doctrine, which puts a Dagger in the Hands of Subjects to stab their Sovereigns.

After such a Rehearsal, who can be so far blinded as not to see the Jesuits in that Picture which the Apostles St. Paul and St. Jude give us of those Men who shou'd rise up in the last time, *novissimo tempore* (u), that sad and fatal Time which will be the sorrowful Epoque of the Mystery of Iniquity wrought among us. ' Those Men, says St. Jude, will be Mockers, *illusores*; who will walk after their own ungodly Lusts, *secundum desideria sua ambulantes in impietatibus*; who separate themselves (making a separate Body which is neither Christian nor Pagan) *qui segregant semet-ipsos*; sensual, having not the Spirit, *animales spiritum non habentes*; because they don't relish things that are of the Spirit, as they do who walk after the Spirit, and only mind the

(u) Jude i. 18, 19.

‘things of the Flesh, as they that are after the Flesh (w).’—— But this Picture is only an imperfect Sketch, here we have one that is more lively and compleat.

‘These Men, says St. Paul, shall be Lovers of their own selves, covetous, boasters, proud; *Erunt homines seipsos amantes, cupidi, elati, superbi* (x). These are such true Drawings as represent them to the Life; and it must be own’d, that the Jesuits are plainer to be seen in this Draught than in that false one which they drew of themselves in their *Picture of the first Century*, where they don’t blush to stile themselves the humble Society of Jesus. *Minimæ Jesu Societati*.

But this is not all: St. Paul has plainly design’d them by a great many other masterly Strokes; and we shall find presently, that were we now to draw their Picture, we cou’d not perform it better than that Apostle has, tho he painted them near 1500 Years before they started into Being. They shall be *Blasphemers* (y), aggravating the smallest Faults of those they hate; *disobedient to Parents* (z), that is to say, without Respect or Submission to the Decisions of the Church, and those who are the Fathers of it, and teaching others to look upon the Works of the Fathers as erroneous, spurious and corrupt; *unbankful* (a), towards God whom they will not love, and also towards our Kings their Benefactors, whom they will put to Death themselves, and teach others to kill; *Unholy* (b), Read only their Creed, I mean the Bull which is the Master-piece and Epitome of all their Impieties.

Besides this, they shall be *without natural Affection* (c), allowing Men to cut one another’s

(w) Rom. viii. 5. (x) 2 Tim. iii. 2. (y) Blasphemi.
(z) Parentibus non obedientes. (a) Ingrati. (b) Scel-
liti. (c) Sine affectione.

Throats; *Truce-breakers* (d). This puts one in mind of all their Equivocations, and mental Reservations, by which they teach Christians to trick one another, to deceive the Magistrates, and to violate the sacredness of an Oath. They shall be *false Accusers* (e); what Terms have they spar'd to defame the Reputation of those who have attack'd their Enormities? *Incontinent* (f); they allow Eating and Drinking, even to Surfeit and Vomiting.

Finally, they shall be *fierce* (g), even so far as to draw the Noose themselves to strangle the Jansenists. *Despisers of those that are good* (h); were Men ever so pious, if they fall into their Clutches, they will cast them into a Dungeon to rot, as they did the Cardinal de Tournon at Macao. *Traytors* (i), they will look you fair in the Face, but will stab you in the Back. *Heady and High-minded* (k), I may be excus'd from any Comment here. For was ever any Mortal more haughty and insolent than a Jesuit? *Lovers of Pleasures, more than Lovers of God* (l). To desire to cohabit with a Woman if she has been marry'd, is allowable; and the voluntary Pleasure which a Man takes in such a Thought, is not a Pleasure unlawful. But to require Contrition, that is to say, the Love of God, in order to receive the Sacrament of Penance duly, and with Advantage, is an impertinent Precept. Thus the Jesuits, who are Lovers of Pleasures more than Lovers of God, are come to restore the Discipline of Pleasure, and to oppose the Precept of loving God. What Men are these!

(d) Sine pace. (e) Criminales. (f) Incontinentes.
 (g) Immites. (h) Sine benignitate. (i) Proditores.
 (k) Proturvi, tumidi. (l) Voluptatum amatores quam
 Dei. ver. 4, 5.

Yet these Men, says St. Paul, will have a Form of Godliness (m), a fair outside, decent and grave, while within they are full of Uncleaness and Abominations: They are content also that others appear outwardly modest, without enjoining it as a Duty on them, to purify the Heart, and therefore continues the Apostle, they will deny the Power thereof (n).

From such turn away (o), adds St. Paul. But how is it possible to turn away from Men who are every where, and who to gain the more Credit, have render'd themselves formidable even to Kings, and this by cutting off their Lives? How can we fly from such Men who are the Arbitrators of Fortune, and Dispensers of Favours, and who as a certain Spirit said to Jesus Christ, declare to all those that they are desirous shou'd submit to them, and become their Slaves, we will give you such a Benefice, we will procure you such a Post, we will raise you to such a Dignity, if you will but fall down and worship the Society? *Hæc omnia tibi dabo, si cadens adoraveris me* (p). This is the Picture of the Society of Jesus, a Picture which we see has not flatter'd them, but is done from the Life by the Pencil of St. Paul; and which, tho but in miniature, will always be prefer'd to that which the Jesuits have drawn of themselves in a great Volume in FOLIO: I mean in the Picture of the first Century of their humble Society.

Now who wou'd have thought that a Society of Men, of such corrupt Minds, and so reprobate concerning the Faith (q), (this still is St. Paul's Character) shou'd become Rulers of the Church, and

(m) Habentes speciem quidem pietatis.

(n) Virtutem autem ejus abnegantes

(o) Et hos devita. (p) Mat. iv. 9.

(q) Homines corrupti mente, reprobi circa fidem.

Rulers thereof, to such a degree as to make a Law for others, and to prescribe Formulas to them, the bare Subscription of which opens the Gate of the Sanctuary, while the refusing of such Subscription, not only shuts up the entrance of it without Mercy, but also turns those out of it, who were its Ornament and Glory?

Who wou'd have thought, that Men who give publick Lessons to teach Persons to be forsworn, and to falsify their Oaths, cou'd have the Forehead to require others to bear their Testimony to a Fact, the Belief of which makes no Man either a better Christian or a better Subject, with such Imprecations as were enough to make the Heart of every Believer tremble?

In a word, who would have thought, that Men openly wicked, after having, like *Jannes and Jambres* (r), seduc'd all the great Men of the World by their Enchantments, should lead away Popes and Bishops too, by procuring Bulls from the one, and getting the others to receive them; and that they should seduce the latter to pay such a Regard to Bulls which overturn the Faith, as to pronounce them admirable and sacred? The *excellent Constitution*, say the *Forty*; the HOLY CONSTITUTION, say the Prelates deputed from the last Assembly, in their Letter to the King; 'tis a *Law which is not to be controverted* (s), say the Bishops of Sicily, by the Mouth of the Archbishop of Palermo, because the Ruler of the universal Church (Clement XI.) cannot order any thing which is not sacred: 'Tis a *definitive Decree*, says the Archbishop of

(r) Ibid. ii. 8.

(s) See the Testimonies of the foreign Bishops, inserted in the Collection which M. de Bissy has publish'd, under the Counter-sin Title of the Testimony of the Universal Church, p. 59.

Seville, the contesting of one Title whereof is enough to bring down a speedy Anathema (t). In a word, if you will believe the Bishop of Cracow, 'tis an Oracle of the Holy Ghost (u). The Bishops of Spain, says the Archbishop of Saragossa, have receiv'd it as written with the Finger of the living God (w). And the Prelates of France, who have refus'd to receive it, says the Bishop of Lausanne in Switzerland, are perjurd Persons, who trample under their feet the Sacredness of the Oath (*), whereby they engag'd themselves at their Consecration to obey the Pope.

What Impieties and Blasphemies have not the Jesuits been guilty of! But, at length says St. Paul, they shall proceed no further, for their Folly shall be manifest to all Men (y). And God grant that this Tract may contribute to the producing of this good Effect; for I declare to the Jesuits, that was the View I had in composing it.

Let us conclude with this Verse out of Virgil---

O Gens infelix! cui te exitio fortuna reservat (z).

' Oh unhappy People! (deplorable Society) ' what Destruction has Fate in store for you, because it hath not yet punish'd you.'

But oh my God! far from opposing that Vengeance which thy Justice has a right to take, and which it will infallibly take upon that unhappy People, according to the Declaration thou madest by one of thy Prophets, ' I have long time holden my Peace; I have been still and refrain'd

(t) Ibid. p. 65.

(u) P. 185.

(w) P. 173.

(x) P. 111.

(y) Sed ultra non proficiet: insipientia enim eorum manifesta erit omnibus, 2 Tim. iii. 9.

(z) Virg. Æneid. L. vi.

* my self: Now will I cry like a travelling Woman, I will destroy and swallow up at once (a). Suffer me to pray to thee for that charitable Spirit, which thou gavest in such abundance to the great Paul thy Servant and thy Apostle. Give me, O God, his Compassion and his Love for his Brethren; and then I will say with him, *Revenge* thy self, O Lord, but let it be on me; that, after the Example of thy dear Son, I may be accursed for the Society. Save them, notwithstanding they are obstinately bent on their own Destruction. Convert them, notwithstanding they proudly resist thy Power, and think their Arm stronger than thine. Let the Scales of thick Darkness drop off from their Eyes; shed those Beams of Light upon them, which shone round about Saul thy Persecutor. Finally, remove their Deafness and let them hear.

And as for you, ye illustrious Men, ye intrepid Defenders of the Grace of Jesus Christ our King, who stand by the Prophets, Apostles, and holy Bishops of old, that have been persecuted from Age to Age; and all those divine Men who have gone before you, and whom our Age has seen, tho now taken away from us as well as you, because we were not worthy of them; you who have paid so noble a Testimony before the Magistrates to 101 Truths proscrib'd and condemn'd; who have not known the Art of confounding Truth with Falshood, and Darkness with Light, and who are now scatter'd to and fro thro' the Hatred and Envy of the Jesuits; Pray ye for them likewise.

I know that they are the Authors of all the Evil you suffer; but you know also that

(a) Tacui, semper silui, patiens fui, sicut parturiens loquar: Dissipabo, & absorbebo simul, *Ijai. xlii. 14.*

they are your Brethren as well as mine. I own that they have risen up against you, and that they have depriv'd you of your Liberty, but they have not taken away your *Lips*, nor perverted your Hearts. Be reveng'd therefore for their Treachery and Malice, by loving them, and begging Grace and Mercy for them; and consider, that even tho they should persevere in their Malice against you, the divine Providence will turn the untoward Blast into a favourable Gale, which will carry you the safer and the sooner into Port.

F I N I S.

**BOOKS lately printed for J. PEMBER-
TONT, at the Golden Buck,
against St. Dunstan's Church in
Fleetstreet.**

SIR *Richard Blackmore's* Treatise of Consumptions, and other Distempers belonging to the Breast and Lungs, under the following Heads, viz. 1. Of the Nature and Properties of a Consumption. 2. Of the Causes of a Consumption. 3. Of the Progress of a Consumption. 4. Of the several Sorts and Species of a Consumption. 5. On Consumptions Hereditary or Accidental. 6. Original and Secondary Consumptions. 7. Of an Atrophy. Sect. II. 1. The Method of Cure. 2. The Method of Cure when Blood-spitting threatens a Consumption. 3. Of the different Fevers that attend the different Stages of this Disease. 4. Of Asses Milk. 5. Of the Change of Air. 6. Of the Usefulness of Exercise in a consumptive Habit. 7. Of Exercise. 8. Of Rules about Meats and Drinks. 9. Of Issues, whether useful in a consumptive Habit. Sect. III. Of the other Diseases that belong to the Lungs and Chest of the Body, and, 1. Of a Pleuresy. 2. Of an Empyema. 3. Of a Peripneumony. 4. Of a Vomica. 5. Of the other Species of Coughs, distinct from that which accompanies a Consumption. 6. Of Catarrhs. 7. Of an Asthma. 8. The Method of Cure in an Asthma, &c. Price 3 s. 6 d.

II. The Art of Midwifery improved : Fully and plainly laying down whatever Instructions are requisite to make a compleat Midwife ; and the many Errors in all the Books hitherto written upon this Subject clearly refuted. Illustrated with 38 Cuts
curi-

curiously engraven on Copper-plates, representing in their due Proportion the several Positions of a *Fetus*, &c. Written in *Latin* by *Henry a Davenport*. Made *English*. To which is added a Preface, giving some Account of this Work, by an eminent Physician. The 2d Edition. Price 6 s.

III. A general Treatise of Midwifery, under the following Heads, *viz.* 1. Of the Generation of Man. 2. How a Woman with Child ought to be governed. 3. What is to be done in Time of Labour. 4. How a Woman is to be ordered after her Delivery. 5. Of Dieting and Ordering a new born Child. 6. Of the Choice of a Man-Midwife, and of Nurfs, both for the Mother and Child. Faithfully translated from the *French* of *Monfieur Dionis*, first Surgeon to the late *Dauphineſſes*, and sworn Maſter Surgeon at *Paris*, 8vo. Price 5 s.

IV. A Phyſical Diſcourſe on the wonderful Virtues of COLD WATER in the Cure of the Gout, Stone, Cholick, Hoarſeneſs, Swellings, Green Wounds, &c. Translated from the *Latin* of *HERMAN VANDER HEYDEN*, an eminent Phyſician of *Ghent*. The ſecond Edition. Inſcrib'd to Sir *Richard Steel*, Kt. Price 1 s.

N. B. This is that ſcarce Treatiſe which is ſo particularly quoted and referr'd to by Dr. *HANCOKE*, in his *Febrifugum Magnum*, where he ſays he was enquiring after it no leſs than twenty Years.

V. The Critical Hiſtory of *England*, Eccleſiaſtical and Civil; wherein the Errors of the Monkish Writers, and others before the Reformation, are expoſed and corrected: As are alſo the Deficiency and Partiality of later Hiſtorians. And particular Notice is taken of the Hiſtory of the Grand Rebellion, and Mr. Archdeacon *Echard's* Hiſtory of *England*. To which are added, Remarks on ſome Objections to Biſhop *Burnet's* Hiſtory of his own Life and Times.

THE CONTENTS.

CHAP. I.

Of the Knowledge of God, and of Justice.

Page 1

CHAP. II.

Of the invincible Ignorance of the Law of Nature.

11

CHAP. III.

Of the Sins of Ignorance.

20

CHAP. IV.

Of servile Fear.

29

CHAP. V.

Of the Love of God.

40

CHAP. VI.

Of the Worship due to God.

54

CHAP. VII.

Of precipitant Absolutions.

67

Q

CHAP.

THE CONTENTS.

CHAP. VIII.

Of the Love of our Neighbour. Page 89

CHAP. IX.

Of Oaths. 112

CHAP. X.

Of Concupiscence and the sensual Pleasures. 131

SECT. 1. *Of Concupiscence.* 132

SECT. 2. *Of publick Shews, loose Conversation, obscene Tracts, wanton Looks, and Nudities.* 137

SECT. 3. *Secret of the Constitution unveil'd, and the Mystery of Iniquity discover'd.* 144

SECT. 4. *Of Criminal Liberties, and the Use of Marriage.* 160

SECT. 5. *Of premeditated Vice, and the Pleasure in forming Ideas of it.* 167

SECT. 6. *Of Pimps and Procurers.* 177

SECT. 7. *Of the Luxury and Vanity of Women.* 187

SECT. 8. *Of Gluttony and Drunkenness.* 195

CHAP. XI.

Of the Murder of Kings. 205

A Catalogue of the several Authors, &c.

PAGANS.

PERSIUS.
Cicero.

Plato.

Craippus.

Seneca.

Juvenal.

Terence.

Horace.

Æschines.

Catullus.

Lucilius.

Æneas.

Virgil.

Fabricius.

Lycurgus.

Plutarch.

Epietetus.

Solon.

Tiberius.

M. Attilius Regulus.

Archytas.

Alexander.

Pompey.

Scipio.

Masiniſſa.

Democles.

Helvia, Seneca's Mother.

Titus Livius.

IESUITS, &c.

FILLIUCIUS,
the Pope's Penitentiary.

Pilton.

Cardinal Sfondrate.

Molina.

Languet, Bishop of Soissons.

Preston.

Sabran.

Blondel.

Eberſon.

Roderic of Arriaga.

Merat.

Azor.

Bonucio.

Darell.

Skinner.

Platella.

De Rhodes.

Pirot.

Grannon, Provincial of Lyons.

Baumi.

Pintbureau.

Slaughter.

Raye.

De

IESUITS, &c.

De Maes.
De Meyer.
Vander Wastine.
Mâtin.
Salton.
Sirmond.
Valentia.
Faber.
De Brielle, Divinity Pro-
fessor of the Jesuits
College at Rheims.
Lesseau.
Francis Suarez.
Escobar.
Hortado de Mendoza.
Cominch.
Henriques.
Gobat.
Lorthioir.
Busenbaum.
De la Croix.
Pasqualigo.
Sceilder.
Humbert de Precipian,
afterwards Archbishop
of Mechlin.
Francolin.
Le Moine.
Tambourin.
Archdekin.
Lugo.
Dicastillo.
De Reulx.
Mascarenbas,

IESUITS, &c.

Sylvester.
Navarrus.
Giles.
Layman.
Facundez.
De Moya.
Johannes Sancius, or
Sanchez.
Gaspar Hortado.
Lamy.
Le Roulx, Divinity Pro-
fessor at Rheims.
Bonacina.
Petau.
Garasse.
Stoz.
Casmedi.
De Sousas, a Provincial
of Portugal.
Emmius.
Vaillant.
Cardinal de Bissy.
Cornelius à Lapide.
Emanuel Sa.
Mariana.
Jouveney.
Vasquez.
Gretser.
Santarel.
Archbishop of Palermo.
Archbishop of Saragossa.
Bishop of Cracow.
Bishop of Lausanne.
Pope CLEMENT XI.



APPENDIX.

The Constitution Unigenitus.

CLEMENT BISHOP,

SERVANT of the SERVANTS of GOD;

*To all the Faithful of CHRIST, Greeting,
and the Apostolical Benediction.*

THE only begotten Son of God,
made Man for our Salvation and
that of the whole World, while
he instructed his Disciples in the
Doctrine of Truth, and taught
his universal Church in the Apostles, dispo-
sing of present Things and foreseeing future,
has admonish'd us with a singular and most
salutary Precept, to beware of false Prophets,
who come to us in Sheeps Cloathing; by
A which

which Name are chiefly pointed at, those lying Teachers and Mockers, well versed in the Art of Deceiving, who privily insinuating erroneous Opinions, under the specious Pretence of Piety, set abroad pernicious Principles, under Colour of Holiness: And to the End that they may more easily surprize the Unwary, laying aside, in a manner, the Wolf's Skin, and wrapping themselves up with the Expressions of the Divine Law, as it were with certain Sheep Skins, slyly abuse the Words of Holy Scripture, and even of the New Testament it self, which they diversly wrest to their own Destruction, and that of others; imitating, without doubt, the Example of the old Father of Lyes, by whom they were begotten, and being taught by their Master, That there is not a more ready Way at all to beguile, than where the Deceitfulness of an impious Error is to be brought in, there to pretend the Authority of the Divine Words.

We being instructed by these really Divine Admonitions, as soon as ever (not without the most deep Bitterness of our Spirit) we heard, That a certain Book, in the French Tongue, was some time since printed, and divided into several Tomes, under the Title of *The New Testament in French, with Moral Reflections upon every Verse, &c. At Paris, 1693.* And otherwise, *An Abridgment of the Morals of the Gospel, Acts of the Apostles, Epistle of St. Paul, Catholick Epistles, and Revelation: Or, Christian Considerations upon the Text of those Sacred Books, &c. At Paris, 1694.* Although this Book was at another Time condemn'd by us; and we perceiv'd that Falsities
of

UNIGENITUS. 3

of corrupt Doctrines were in many Places thereof actually mingled together with Catholick Truths; nevertheless, as if it were free from all Error, it was kept by many, every where thrust into the Hands of Christ's faithful Servants, and by the Means of some Persons, who are always for setting Innovations on foot, too diligently dispers'd on all Sides; it was also translated into *Latin*, that the Contagion of the pernicious Instruction might, if it were possible, pass through from Nation to Nation, and from the Kingdom to another People; whereupon we were mightily griev'd that the Lord's Flock, committed to our Charge, should by degrees be led aside into the Way of Perdition, by such crafty Delusions and Fallacies: Wherefore being stirred up as well by the Motives of our Pastoral Care, as by the frequent Complaints of the zealous Assertors of the Orthodox Faith; but chiefly by the Letters and Entreaties of many venerable Brothers, especially Bishops of *France*, We have determin'd to put a Stop, by some stronger Remedy, to the increasing Disease, which may, one time or other, break out into worse Effects.

And indeed, turning the View of our provident Consideration upon the very Cause of the spreading Mischief, we clearly discern, That the utmost Bane of such a Book chiefly spreads it self and grows stronger, upon this Account, That the same lies hid within, and, like corrupt Matter, does not break forth 'till the Ulcer be lanced; since the Book it self, at first sight, intices the Readers with a certain Shew of Godliness; for the Words of it are as soft as Oil, but are very

Arrows, and that too with a bent Bow, so artfully prepar'd to hurt, that under Covert they shoot at the Upright in Heart. Therefore we judg'd, that nothing could be done by us more seasonably or profitably, than to explain, after a more clear and distinct Manner, the fallacious Doctrine of the Book, (which we have hitherto only shew'd in general) by particularly extracting many Propositions out of the said Book; and to set, as it were, before the Eyes of all Christ's faithful People, the notorious Seeds of Tares taken out of the Middle of the Wheat, with which they were envelop'd: So that not one or another, but many gross Errors, as well those that were some while since condemn'd, as others lately discover'd, being laid bare, and, as it were, expos'd to publick View, we certainly trust, That, by the Blessing of the LORD, all will be constrain'd to yield to the Truth, which is now apparently disclos'd and made manifest.

This Course will most of all tend to the Advantage of the Catholick Cause, and be greatly profitable for composing the Discords rais'd, especially in the most flourishing Kingdom of *France*, among Spirits that are of different Opinions; and now proceed to more grievous Dissentions; in a Word, it will be very advantageous, and almost absolutely necessary, for settling the Tranquillity of Consciences. And indeed, not only the aforesaid Bishops, but even chiefly our most dear Son in Christ, *Lewis* the most Christian King of *France* (whose singular Zeal in maintaining the Truth of the Catholick Faith, and extirpating Errors, we cannot sufficiently commend) has often made Protestation to, and importunately

UNIGENITUS. 5

ly solicited us, to that Purpose, with repeated sincerely pious Offices, worthy of the most Christian King, and with earnest Desires, That we would provide for the pressing Necessity of Souls, by forthwith issuing out the Censure of the Apostolical Judgment.

Whereupon, by the Favour of the I.ORD, and relying on his Divine Assistance, we have set about the profitable Work, carefully and diligently, as the Importance of the Affair requir'd; and have order'd a considerable Number of Propositions, faithfully extracted out of the aforesaid Book, respectively, according to the above mention'd Editions, and express'd as well in the *French* as in the *Latin* Tongue, to be accurately discuss'd, by many Professors of Sacred Theology; at first, indeed, before two of our venerable Brothers, Cardinals of the Holy Roman Church: But afterward we commanded the Matter to be strictly canvass'd and examin'd before Us, (a Council of divers other Cardinals being also call'd) by several repeated Congregations, after every particular Proposition, over and beside, had been most exactly compar'd with the very Text of the Book, with the greatest Diligence and Maturity of Deliberation. The Propositions are as follow, viz.

PROPOSITIONS.

I.

What remains to a Soul (who is deprived of God and his Infinite Goodness) but Sin, and the direful Consequences thereof, a beggarly Pride, a poor and indigent Laziness, a total Imbecility to a Spiritual Labour, either by Prayer or good Works?

II.

The Grace of Jesus Christ, a Principle efficacious for all manner of Good, is necessary for all Good-works; without it nothing is done, or can be done.

III.

'Tis in vain, O Lord, that you command, unless you give yourself what you command.

IV.

Yes, O Lord, all Things are possible to him in whom you render all Things possible in operating the same in him.

V. When

UNIGENITUS. 7

V.

When God mollifies not the Heart by the inward **Uction** of his Grace; then Exhortations, and outward Graces, serve only to make it more obdurate.

VI.

The Difference between the *Jewish* and Christian Covenant is, That God requires in the one the relinquishing of Sin, and the fulfilling of the Law in the Sinner, tho' leaving him in his Corruption; and in the other, That God bestows on the Sinner whatever he desires, in purifying him by Grace.

VII.

What Advantage is it for the Man in the old Covenant, whom God leaves to his own Weakness, making him subject to his Law? And what Happiness is it not, to be a Member of that Covenant in which God bestows on us that which he requires of us?

VIII.

We are no longer Members of the New Covenant, than that we are Partakers of the New Grace, which worketh in us that which we are commanded by God.

IX.

The Grace of Jesus Christ is the Sovereign Grace, without which we can never confess, and with which we never deny him.

X.

Grace is the Operation of the Hand of Almighty God, which cannot either be hinder'd or retarded by any thing.

XI.

Grace is nothing else but the Will of Almighty God, governing and doing whatever he willeth or ordaineth.

XII.

When God will save a Soul, the undoubted Effect, always, and every where, follows the Will of God.

XIII.

When God will save a Soul, and when he touches it with the inward Hand of his Mercy, then no Human Will is able to resist him.

XIV.

Altho' the obstinate Sinner be never so far off from being saved, yet must he submit himself; he must humble himself, and adore his blessed Saviour, when Jesus Christ manifests himself to him by the enlivening Beams of his Grace.

XV. When

UNIGENITUS. 9

XV.

When God accompanies his Commandment, and his Eternal Word, with the Unction of his Spirit, and the inward Power of his Grace, it works in the Heart an Obedience, such as it requires.

XVI.

There are no Allurements that can resist those of Grace, because nothing is able to resist an Almighty Being.

XVII.

Grace is the Voice of the Father, which instructeth Men inwardly, and bringeth them to Jesus Christ: Whoever approaches him not, after he hath first heard the outward Call of the Son, is not the Father's Disciple.

XVIII.

The Seed of the Word, which the Hand of God waters, brings forth always its Fruits.

XIX.

The Grace of God is no other but his Almighty Will; it is the Idea which God gives of it in all his Writings.

XX. True

XX.

True Grace is the Idea that God would have us be obedient to him; he worketh and all is done, he speaketh as a Lord, and all Things are subject to his Power.

XXI.

The Grace of Jesus Christ is Strong, Powerful, Sovereign, and Invincible, because it is the Operation of the Will of the Almighty, the Consequence and Imitation of the Working of God, who hath sent into the World, and raised up his Son.

XXII.

The All-powerful Harmony of the Operation of God in the Heart of Man, with the free Assent of his Will, is immediately shewn unto us in the Incarnation, as being the Source and Model of all the other Operations of his Mercy and Grace, which are free, and have likewise their Dependance on God, even as this Original Operation.

XXIII.

God himself has given the Representation of the Operation of the Almighty Power of his Grace, in the Figure or Type of that by which he hath formed all Creatures out of nothing, and restored Life to the Dead.

UNIGENITUS. 11

XXIV.

The true Conception the Centurion had of the Almighty Power of God, and Jesus Christ, in healing of Bodies by the Motion of his Will alone, is the Image of the Idea which we ought to have of the Almighty Power of his Grace, cleansing Souls from all sinful Concupiscence.

XXV.

God enlightens the Soul, and heals it as well as the Body, by his Will alone; he commandeth, and they obey him.

XXVI.

No Graces are given but through Faith alone.

XXVII.

Faith is the principal Grace, and the Fountain of the rest.

XXVIII.

Pardon of Sins is the first Grace which God granteth to Sinners.

XXIX.

No Grace is bestow'd out of the Church.

XXX. All

XXX.

All whom God will have to be saved thro' Jesus Christ, are undoubtedly saved.

XXXI.

The Desires of Jesus Christ are always effectual ; whenever he requires, he produces Peace in the Heart.

XXXII.

Jesus Christ yielded himself a Sacrifice, that the First-born, viz. the Elect, might be deliver'd by his Blood for ever, from the Hand of the destroying Angel.

XXXIII.

Alas ! to what degree must a Man have carry'd Self-denial, and his renouncing all worldly Interests, before he can have the Confidence truly to appropriate to himself, if I may speak so, Jesus Christ his Love, his Death, and Mysteries, as St. Paul does when he says, He has loved me, and has given himself for me.

XXXIV.

The Grace of Adam produceth only Human Merit.

UNIGENITUS. 13

XXXV.

The Grace of *Adam* is a Sequel of the Creation, which was due to Nature sound and entire.

XXXVI.

The real Difference between the Grace of *Adam*, or the State of Innocency, and the Christian Grace, is, that the first was received personally by every one, and the other is not received but in the Person of Jesus Christ risen from the Dead, to whom we are united.

XXXVII.

The Grace of *Adam* which sanctified him in his own Person, was proportioned to him; the Christian Grace, which sanctifieth us in Jesus Christ, is Almighty, and worthy the Son of God.

XXXVIII.

The Sinner is not free but for the Evil, without the Grace of the Deliverer.

XXXIX.

The Will which Grace does not prevent, hath no Light but to mistake, no Heat but to precipitate, no Force but to wound itself; it is capable of all Wickedness, but can do no Good.

XL.

XL.

Without Grace we can do nothing, but what tends to our Condemnation.

XLI.

All the Knowledge Men have of God, even the Natural, and that which the Heathen Philosophers had, proceeds from God only; and without Grace it produces nothing but Presumption, Vanity and Opposition to God himself, instead of an Inclination either of worshipping, acknowledging, or loving him.

XLII.

The Grace of Jesus Christ alone renders a Man fit for the Sacrifice of Faith; without him, there is nothing but Impurity and Indignity.

XLIII.

The first Effect of Baptismal Grace, is, that we die unto Sin, so that the Spirit, the Heart, and the Senses, may have no more Life for Sin, than a dead Man has for the Things of the World.

XLIV.

There are but two sorts of Love, from whence, all our Affections and Actions arise; the Love of God, which doth all for him, and which

UNIGENITUS. 15

which God rewardeth ; the Love, by which we love our selves and the World, and which, for not referring every thing to God as it ought, becomes thereby bad.

XLV.

The Love of God not ruling in our Hearts any more, carnal Concupiscence must needs govern them, and every Action becomes corrupted thereby.

XLVI.

Concupiscence or Charity render the Use of the Senses either good or bad.

XLVII.

The Obedience of the Law must necessarily arise from some Source, and that Source is Charity. When the Love of God is its inward Principle, and God's Glory its End, then that which appears outwardly is pure, otherwise is Hypocrisy or feigned Righteousness.

XLVIII.

What can we be without the Light of Faith, without Christ, and without Charity, but Error and Sin?

XLIX.

XLIX.

As no Sin is without the Love of our selves,
so no good Works can be without the Love
of God.

L.

In vain do Men call unto God, and call him
Father, if they don't call upon him with
the Spirit of Charity.

LI.

Faith justifies when it operates, but ope-
rates only by Charity.

LII.

All other Means of Salvation are compre-
hended in Faith, as in their Bud and Seed;
but this Faith is not without Love and Confi-
dence.

LIII.

Charity alone performs Christian Actions
after a Christian Manner, in respect to God
and Jesus Christ.

LIV.

Charity alone speaks to God, and he only
hears it.

LV. God

UNIGENITUS. 17.

LV.

God crowns Charity alone; he that goes by another Motive runs in vain.

LVI.

God recompences Charity alone, because Charity honours God alone.

LVII.

Every thing fails a Sinner when Hope fails him, and there can be no Hope of God where there is no Love of him.

LVIII.

God, as well as Religion, is not to be found where there is no Charity.

LIX.

The Prayers of the Wicked is a new Sin, and that which God grants them is a new Judgment against them.

LX.

If the Fear of Punishment alone causes Repentance, the more violent it is, the more it leadeth Men to Desperation.

LXI.

Tears stop only the Hand, but the Heart remaineth adherent to Sin as long as it is not directed by the Love of Justice.

LXII.

He who abstains from Evil only out of fear of Punishment, commits it in his Heart, and is already guilty thereof before God.

LXIII.

He who is baptiz'd, is yet under the Law, even as a Jew, if he doth not fulfil it; or if he fulfil only through Fear.

LXIV.

They that are under the Curse of the Law do no good, because 'tis Sin either in doing Evil, or in shunning of it through Fear.

LXV.

Moses and the Prophets, the Priests and Doctors of the Law, are dead, without sending any Children to God, since they have made but Slaves through Fear.

LXVI.

UNIGENITUS. 19

LXVI.

He that approaches God should not come to him with his brutal Passions, nor be led by a natural Instinct, or Fear, as Beasts, but by Faith and Love, as Children.

LXVII.

Slavish Fear representeth God as a severe, imperious, unjust, and unmerciful Master.

LXVIII.

The Goodness of God hath abridg'd the Way of Salvation, in comprehending all in Faith and Prayer.

LXIX.

Faith, the Use, Encrease, and Reward of Faith, are all a Gift of the mere Liberality of God.

LXX.

God never afflicteth the Innocent; Afflictions serve always either to punish the Sin, or to purify the Sinner.

LXXI.

Man, for his Preservation, can dispence with this Law, for his Advantage, which God hath made for its Use.

LXXII.

The Mark of the Christian Church is, that it ought to be Catholick, or Universal, comprehending all the heavenly Angels, all the Elect, all the Righteous of the Earth, and those of all Ages.

LXXIII.

What is the Church but the Assembly of the Children of God living in its Bosom, adopted in Christ, subsisting in his Person, redeem'd by his Blood, living by his Spirit, acting by his Grace, and expecting the Glory of the Life to come?

LXXIV.

The Church hath the Word Incarnate as its Chief, and all the Saints as its Members.

LXXV.

The Church is one Man, compos'd of many Members, whereof Christ is the Chief, the Life, the Substance, and the Person; one Christ, compos'd of many Saints, whereof he is the Sanctifier.

LXXVI.

LXXVI.

Nothing is more extensive than the Church of God, because it consists of all the Elect and Righteous of all Ages.

LXXVII.

He that leadeth not a Life worthy of the Son of God, and a Member of Christ, has God spiritually no more for his Father, and Christ for his Head.

LXXVIII.

That Man is separated from the Elect, whose Image has been the *Jewish* People, and the Head is Christ, in not living as well according to the Gospel, as in believing the Gospel.

LXXIX.

It is useful and necessary, at all Times, in all Places, and for all Sorts of Persons, to study and understand the Spirit, Piety and Mysteries of the Holy Scriptures.

LXXX.

The Reading of the Holy Scripture is for all Men.

LXXXI.

The holy Obscurity of the Word of God is not a sufficient Reason for the Laity to excuse themselves from the Reading thereof.

LXXXII.

Christians are to sanctify the Lord's Day with reading godly Books, more particularly the Holy Scriptures; 'tis dangerous to deprive them of it.

LXXXIII.

'Tis an Imposition to persuade the World, That the Knowledge of religious Mysteries ought not to be communicated to Women by reading holy Books: It is not from the Simplicity of Women, but the haughty and proud Knowledge of Men, that the Scriptures have been abus'd, and that there are risen so many Heresies.

LXXXIV.

To pull the New-Testament out of the Hands of Christians, or in keeping it close and sealed up, by taking away from them the Means of understanding it, is to shut the Mouth of Christ against them.

LXXXV.

UNIGENITUS. 23.

LXXXV.

To forbid Christians the reading of the Holy Scripture, and especially the Gospel, is to forbid the Use of the Light to the Children of Light, and to punish them with a kind of Excommunication.

LXXXVI.

To forbid the ignorant People the Comfort of joining their Voice to that of all the Church, is a Custom opposite to the ancient Practice of the Apostles, and even to the Intention of God.

LXXXVII.

'Tis a Behaviour full of Wisdom, of Light, and of Charity, to give to Men Time and Opportunity of humbling themselves, and to be sensible of the Nature of the Sin, to ask a true Contrition and Humiliation from the Spirit, and, at least, to begin to satisfy the Justice of God, before they are admitted to a Reconciliation of the Church.

LXXXVIII.

We know not of what Nature Sin is, and true Repentance, when we would be soon restor'd to the Enjoyment of the Felicity which Sin has depriv'd us of, and that we are ashamed to bear the Confusion of that Separation.

LXXXIX.

The 14th Degree of the Conversion of a Sinner from Sin, is, that being already reconciled, he hath a Right to assist at the Offices of the Church.

XC.

The Church hath Power to excommunicate, which is to be executed by the chief Pastors, with the Consent, at least, of the whole Body.

XCI.

The Fear of an unjust Excommunication ought not to deter us from doing our Duty; we never go out of the Church, no, not even when we seem to be driven out of it by the Malice of Men, when we adhere to God, Jesus Christ, and the Church through Charity.

XCII.

To suffer Excommunication, and an unjust Anathema, rather than to betray the Truth, is to imitate St. Paul, far from opposing Authority in the least, or breaking the Unity.

XCIII.

XCIII.

Jefus healeth fometimes the Wounds which are made without his Commandment, through the too great Precipitation of principal Pastors; Jefus re-eftablifheth that which they retrench by an indiscreet Zeal.

XCIV.

Nothing gives a worfer Idea of the Church to its Enemies, than to fee the Exercife of Authority over the Faith of Believers, and to foment Divifions for Things that are neither prejudicial to Faith or Manners.

XCV.

Truths are now reduc'd under one Language, which is in a manner unknown to the greateft part of Christians, and the Manner of preaching them, is a kind of an unknown Idiom, fo different it is from the Simplicity of the Apostles, and the common Understanding of the Faithful; and there is no Regard taken that this Defect is one of the Marks of the Decay of the Church, and of the Wrath of God againft his Children.

XCVI.

XCVI.

God suffers, that all Powers be contrary to the Preachers of Truth, that its Conquest may be attributed to the Divine Grace alone.

XCVII.

It happens too often that the Members which are the most holy, and the most strictly united to the Church, are regarded unworthy of being in the Church, or as if they were excluded; but the Righteous liveth by Faith, and not by Virtue of the Opinion of Men.

XCVIII.

The Condition of Persecutions, and Sufferings, that one undergoes, either as Heretic, Malefactor, or Ungodly, is very often the last Tryal, and the most meritorious, because it maketh Man more resembling Jesus Christ.

XCIX.

The Infatuation, Prevention, and Obstina-
cy, of not being willing to examine Things,
or

UNIGENITUS. 27

or to acknowledge an Error or Mistake, change and pervert, every Day, far too many Persons into an Odour of Death to Death, which God hath plac'd in his Church for to be an Odour of Life to Life; as for Example, Good Books, Instructions, and holy Performances.

C.

'Tis a deplorable Time, when Men think of honouring God in persecuting the Truth, and its Disciples: That Time is now come. To be reputed and used by the Ministers of Religion, as impious and unworthy of all Conversation with God, as a rotten Member, capable to infect all Things in the Society of Saints, is, to pious and godly Men, a Death more terrible than that of the Body. In vain does any one flatter himself with the Purity of his Intentions, and with Zeal of Religion, in persecuting, by Fire and Sword, honest and godly Men, if he is blinded by his own Passions, or seduced by those of others, because he will not examine into the Matter; we often believe to sacrifice an impious Man to God, and we sacrifice a Servant of God to the Devil.

CI.

There is nothing more opposite to the Spirit of God, and the Doctrine of Jesus Christ, than to render Oaths common in the Church, because it is to multiply the Opportunities of Perjury,

Perjury, and lay Snares for the Weak and Ignorant; as also occasions that the Name and Truth of God, serve sometimes for the promoting of ungodly Designs.

Having, therefore, as well heard by Word of Mouth, as receiv'd in Writing, the Suffrages of the aforefaid Cardinals and other Divines; and having first implor'd the Assistance of the Divine Light, by private and even publick Prayers appointed to that End; we do respectively, by this our Ordinance, which shall perpetually stand in Force, declare, condemn, and disallow, all and singular the above-inserted Propositions, as false, captious, ill-sounding, offensive to pious Ears, scandalous, pernicious, rash, injurious to the Church and its Practice; not only outrageous against the Church, but even against the secular Powers, seditious, impious, blasphemous, suspected of Heresy, and favouring of Heresy it self; as also encouraging Hereticks and Heresies, and even Schism, erroneous, often condemn'd, and, lastly, also Heretical; containing divers Heresies manifestly tending to Innovation, and principally those which are found in the famous Propositions of *Jansenius*, nay, even as taken in that Sense in which these were condemn'd.

We command then, all Christ's faithful People, of both Sexes, That they do not presume to think, teach, or preach, touching the said Propositions, otherwise than as is contain'd in this our same Ordinance: So that whosoever teaches, maintains, or publishes them, or any of them, jointly or separately,

or

UNIGENITUS. 29

or even treats of them by way of Disputation, publickly or privately, unless perhaps to impugn or disprove them; shall be, *ipso facto*, without any other Deliberation, liable to the Ecclesiastical Censures, and to other Penalties appointed by Law, against those that commit the like Offences.

And further, By the express disallowing of the aforesaid Propositions, we do not by any Means, intend to approve of others contain'd in the said Book, especially, since in the Course of the Examination, we have found therein, many other Propositions very like and near of the same Stamp with those that were condemn'd as above, and tainted with the same Errors; and indeed, not a few, as it were under a certain imaginary Colour of a Persecution that is now on Foot, fomenting Disobedience and Obstinacy, and falsely crying them up under the Name of Christian Patience; a particular Enumeration of which, for that Cause, we have judg'd to be both too tedious, and not at all necessary. To conclude, what is more intolerable, we have found the sacred Text of the New Testament itself damnable corrupted, and, in many Respects, conformable to another *French* Version at *Mons*, long ago disallowed; but very much disagreeing and swerving from the Vulgar Edition, which is approv'd by the Use of so many Ages in the Church, and ought to be look'd upon as Authentick by all Orthodox Persons; and often, not without the greatest Perverseness, wrested into strange, foreign, and even pernicious Senses.

We

†

We therefore, by the Apostolical Authority, and the Tenour of these Presents, do again prohibit, and likewise condemn, the same Book, inasmuch as by soft Words and Benedictions (as the Apostle expresses it) that is to say, under the false Pretence of a pious Instruction, it is exceedingly suited to seduce the Minds of the Innocent; whether it bears the above-mention'd Titles, or any other, of whatsoever Edition or Version it may be, wheresoever, and in whatsoever Language it is hitherto printed, or (which God forbid) may be printed for the Time to come. Even as we do in like manner prohibit and strictly forbid all and singular other Books or Libels, compos'd in its Defence, as well Manuscript as Printed Copies, or such like Books and Libels (which God avert) as perhaps may be hereafter set forth; as also the Reading, Transcribing, Retaining, and Use of them, among all and singular the faithful People of Christ, under Pain of Excommunication, to be *ipso facto* incurr'd by those that act contrary to this Ordinance.

Moreover, we enjoin our venerable Brothers Patriarchs, Archbishops, Bishops, and other Ordinaries of Places, as also the Inquisitors of Heretical Tenets, absolutely to restrain and compel any Persons whatsoever that contradict or are rebellious, by the aforesaid Censures and Penalties, and other Remedies of Law and Fact, calling in, for this Purpose, the secular Power, if it be needful, to their Assistance.

And our Will is, That the same Credit and Regard be intirely given to the Transcripts of these
these

UNIGENITUS. 31

these Presents, even those which are printed, subscribed by the Hand of some Notary Publick, and authorized by the Seal of an Ecclesiastical Dignitary, that would be given to the Original Letters themselves, in case they were exhibited or shewn.

No Man then shall be allow'd to infringe, or by a rash Enterprize contravene, these Pages of our Declaration, Condemnation, Mandate, Prohibition, and Interdiction: But if any presume to attempt it, let him know, that he shall incur the high Displeasure of Almighty God, and of St. Peter and St. Paul, his Apostles.

Given at Rome, in the Church of Santa Maria Maggiore, in the Year of our LORD's Incarnation 1713, the 8th Day of September, in the 13th Year of our Pontificate.

I. CARD. PRODATARIUS.

F. OLIVERIUS Vise de Curia.

L. SARGARDUS.

F I N I S.



20
MVSEVM
BRITANNICVM
BOOKS printed for J. BERTON.

Lately publish'd, (written by Laurence Howell,
A. M. Author of the History of the Bible, in
Three Volumes) the Second Edition of,

I. **T**HE History of the Pontificate, from
its supposed Beginning to the End of
the Council of Trent, Anno Dom. 1563. in
which the Corruptions of the Scriptures and sa-
cred Antiquity, Forgeries in the Councils, and
Encroachments of the Court of Rome on the
Church and State, to support their Infalli-
bility, Supremacy, and other modern Doctrines,
are set in a true Light. Price 6 s.

II. The Grammar of Heraldry, or Gentle-
man's *Vade Mecum*; serving the Purpose of lar-
ger Volumes: Containing, 1. The Rules of
Blazon and Marshalling. 2. The Arms of the
Sovereign, of the Cities, Colleges, Corpora-
tions, Companies, and other *British* Societies.
3. The Paternal Coats of the *English* and
Welsh Nobility, Clergy and Gentry; with
many of the ancient Families of *Scotland* and
Ireland. 4. The Arms of *English* Families now
extinct; with some rare Bearings now in Fo-
reign Nations. The Whole digested in Alpha-
betical Order. Price 6 s.

III. Original Poems and Translations. By
the most eminent Hands. *Viz.* The late Earl
of Godolphin, Sir Samuel Garth, N. Rowe, Esq;
late Poet Laureat, M. Prior, Esq; A. Man-
waring, Esq; Mr. Pope, Mr. Hughes, &c. To
which is added, *Æsculapius*, or, The Hospital
of Fools. A Dialogue, after the Manner of
Lucian. *Dulces ante omnia Musæ.* Virg.
By the late William Walsh, Esq; The Second
Edition. Price 4 s.